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# The Canadian Club of Toronto

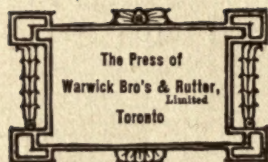
SEASON 1909-10

*Edited by the Literary Correspondent*



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of  
The Canadian Club of Toronto

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Founded 1897

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JOHN A. COOPER	-	-	-	1897-98
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GEORGE WILKIE	-	-	-	1899-1900
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D. BRUCE MACDONALD	-	-	-	1902-03
W. R. P. PARKER	-	-	-	1903-04
GEO. A. HOWELL	-	-	-	1904-05
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MARK H. IRISH	-	-	-	1906-07
JOHN TURNBULL	-	-	-	1907-08
R. HOME SMITH	-	-	-	1908-09
GEO. H. D. LEE	-	-	-	1909-10



## CONTENTS

	PAGE
List of Officers, 1909-10.....	iii
List of Past Presidents, 1897-1910.....	iv
Report of Literary Correspondent.....	vii
Constitution .....	ix
Imperial Defence: by ADMIRAL LORD CHARLES BERESFORD, K.C.B., G.C.V.C.....	1
Labour and Patriotism: by WILL CROOKS, M.P.....	6 ✓
The Australian Commonwealth: Its Resources and Constitution: by HONOURABLE GEO. W. ROSS, LL.D.....	11
and E. W. M. GRIGG .....	18
What Does Associated Charities Mean and What is its Object: by REV. J. A. TURNBULL, D.D.....	21 ✓
What the American Federation of Labour Signifies: by SAMUEL GOMPERS .....	25
Why Women Want to Vote, and How They Hope to Win it: by MRS. E. PANKHURST.....	30
Social Experiments in England: by J. BRUCE WALLACE, M.A.....	38
The Habitants of Quebec: by Sir LOMER GOUIN.....	43
The Boy Problem: by C. J. ATKINSON.....	52 ✓
Canada's Mountain Heritage: by ARTHUR O. WHEELER, F.R.G.S.	61
Municipal Playgrounds: by C. A. B. BROWN and JAMES L. HUGHES .....	69 ✓
The Call of Our Land: by PROFESSOR J. W. ROBERTSON .....	75
Canada and Her Great West: by ARTHUR HAWKES .....	82 ✓
Down the Mackenzie and Up the Yukon: by ELIHU STEWART .....	90
Who Hinders Reform: by REV. BYRON H. STAUFFER .....	108 ✓

	PAGE
The British Elections : by J. S. WILLISON .....	116
The Old Country : by SIR EDWARD SPEYER, BART.....	122
Canada's Tuberculosis Problem : by DR. J. H. ELLIOTT .....	130
Canadians of To-Morrow : by REV. J. S. WOODSWORTH.....	139
Canadian Sentiment : by HON. FRANK OLIVER .....	149
Germany and England : by PROFESSOR L. E. HORNING .....	155
The Toronto General Hospital : by J. W. FLAVELLE.....	164
China's Present Situation and Her Probable Future : by PROFESSOR HARLAN P. BEACH, M.A., F.R.G.S.....	172
Some Lessons from Britain for Life in Canada : by J. A. MAC- DONALD, M.A., LL.D.....	179
Education Through Efficiency : by GEORGE H. LOCKE, M.A.. .	189
List of Members, 1909-10 .....	197



# Annual Report of the Literary Correspondent.

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*To the Members of the Canadian Club,*—The special duties pertaining to the office of Literary Correspondent of the Canadian Club of Toronto consist chiefly in gathering the reports of the addresses delivered before the Club from time to time throughout the season, and in attending to their publication for distribution among the members.

In the earlier years of the Club publication, the editor assumed some degree of editorial authority in regard to the work, abbreviating the reports or publishing them in full, as the importance of the subject or the prominence of the speaker might warrant. But with the growing position of the Club in public estimation, and the increasingly higher standard demanded by the members—as indicated by their attendance or non-attendance at the luncheons—it has been found necessary to publish the speeches practically in full. The addresses from week to week are now reported by our own stenographer instead of being taken from the newspapers, and when possible they are submitted to the speaker for revision before being printed.

The numerous requests from members of the Club for the use of the notes of certain addresses before their publication, and the constant demand from reference and other libraries throughout the country, and even from the United States and from England, for copies of the Proceedings, would indicate that the Club is filling a valuable place in the public life of the city.

Many of the addresses during the past season have been characterized both by timeliness and special educative value, and in this the true spirit of the Canadian Club movement has been manifested. Speakers for the most part have been selected because of their ability rather than their availability—because they had something to say rather than because their name was prominent in some branch of activity—and the Club in thus providing a vehicle for the delivery of such messages has been performing a useful service to the community.

For some years it has been the practice for the Literary Correspondent on his election to take over the publication of the book for the year just closed. It is my purpose this year to complete the work belonging to the past season, and thus allow my successor to plan the work for the next and carry it through in the way he may think best.

E. J. HATHAWAY,  
*Literary Correspondent.*

April 25th, 1910.

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# CONSTITUTION

## OF THE

### Canadian Club of Toronto

*(Founded 1897.)*

#### CONSTITUTION.

1. The Club shall be called the Canadian Club of Toronto.

2. It is the purpose of the Club to foster patriotism by encouraging the study of the institutions, history, arts, literature and resources of Canada, and by endeavoring to unite Canadians in such work for the welfare and progress of the Dominion as may be desirable and expedient.

3. (a) There shall be two classes of members—active and honorary.

(b) Any man at least eighteen years of age, who is a British subject by birth or naturalization, and who is in sympathy with the objects of the Club, shall be eligible for membership.

(c) Honorary membership may be conferred on such persons as in the opinion of the Club may be entitled to such distinction.

4. Application for membership must be made in writing through two members of the Club in good standing, and the names must be announced at a regular meeting of the Club and voted upon at the next Executive meeting. Two black balls shall exclude.

5. (a) Honorary members shall be exempt from the payment of fees, but shall neither vote nor hold office.

(b) Active members shall pay in advance an annual fee of Two dollars.

(c) No one shall be a member in good standing until he shall have paid his annual fee, such fee being due and payable on or before November 30th of each year.

(d) Only members in good standing shall be eligible for office or have the right to vote at any meeting of the Club.

(e) Fees of members elected after November 30 shall forthwith become due and payable.

(f) All members whose fees are in arrears shall be so notified by the Treasurer, and if the same are not paid within ten days thereafter, their names shall be struck from the roll.



6. (a) The officers of the Club shall consist of a President, 1st Vice-President, 2nd Vice-President, Honorary Secretary, Honorary Treasurer, Literary Correspondent and several others holding no specific office. These officers, together with the last retiring President, shall constitute the Executive Committee.

(b) The officers shall be elected at the annual meeting of the Club, which shall be held on the last Monday in April, and shall hold office until the next annual meeting, or until their successors are elected.

(c) Nominations shall be made by a nominating committee appointed at a meeting to be held at least one week previous to the annual meeting. Their report shall be received at the annual meeting and either adopted in its entirety or after amendment, on motion and ballot.

(d) In case of demission of office, whether by death, resignation or otherwise, the vacancy thereby caused shall be filled by the Executive Committee. The person so elected shall hold office until the next annual meeting.

7. (a) Subject to special action by the Club, the conduct of its affairs shall be vested in the Executive Committee.

(b) The Executive Committee shall meet at the call of the President, and five members shall constitute a quorum.

(c) Where the President is unable or refuses to call a meeting, three members of the Executive may do so by giving the others at least 24 hours' notice in writing.

(d) The Executive Committee shall have power to appoint an Assistant Secretary-Treasurer, who shall be paid such remuneration as shall be fixed by them.

8. The duties of the officers shall be as follows:

(a) The President, when present, shall preside at all meetings and shall upon request inform the Club of the proceedings of the Executive Committee since the last report, receive and read motions and cause the sense of the meeting to be taken on them, preserve order and direct the proceedings of the meeting in regular course. There shall be no appeal from the ruling of the Chair unless requested by at least five members and carried by two-thirds vote.

(b) In the absence of the President, the senior Vice-President present shall preside and perform the duties of the President and have his privileges.

(c) In the absence of the President and Vice-Presidents, a chairman for the meeting shall be chosen by the open vote of those present.

(d) The Literary Correspondent shall have charge of all correspondence of a literary character, and shall edit any literary matter issued by the Club, and in a general way promote and guard the interests of the Club in the daily and periodical press.

(e) The Honorary Treasurer shall collect and receive all moneys due the Club, issue receipts therefor, and pay all authorized accounts.

(f) The Secretary shall take minutes at all meetings of the Club as well as those of the Executive Committee. He shall issue notices of meetings and perform those duties usually appertaining to the office.

(g) The Assistant Secretary-Treasurer shall perform such duties as may be assigned to him by the Executive Committee.

9. (a) Meetings held on Mondays between 1 and 2 p.m. shall be deemed regular meetings and shall be called at the discretion of the Executive Committee, except during the months of May, June, July, August, September and October. Special meetings may be held at any time or place at the call of the President or three members of the Executive Committee.

(b) No notice of ordinary meetings shall be necessary, but notice in writing of all annual and special meetings shall be sent to each member of the Club.

(c) Fifty members in good standing present at any meeting of the Club shall constitute a quorum.

10. Two auditors shall be elected by open vote at the meeting provided for in clause 6, and shall embody their report in the Treasurer's annual statement.

11. This Constitution may be amended at the annual meeting, or at a special meeting called for that purpose, by a two-thirds vote of the members present, after one week's notice of such amendment.

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# THE CANADIAN CLUB OF TORONTO

ADDRESSES 1909-10

(September 2nd, 1909.)

## Imperial Defence.

BY ADMIRAL LORD CHARLES BERESFORD, K.C.B., G.C.V.C.

ADDRESSING the Canadian Club on the subject "Imperial Defence," Lord Charles Beresford said:

*Mr. President and Gentlemen of the Canadian Club of Toronto*,—Sir, it first becomes me to thank you, gentlemen, for the most genuine welcome you have given me here to-day. I am rather in a dilemma in one way. I have been preaching that the time for talking is over, but its your own fault if you make me speak. I understand that your custom is that whoever has the honor of addressing you as I have to-day is not supposed to speak more than twenty-five minutes; still I admire your temerity in putting an Irishman on his legs, because when once he gets on his legs he generally has to be pulled down by his hair, if he's got any.

Before I make any further remarks may I offer my sincere regret and my heartfelt sympathy in the loss you have sustained in the burning of the library of your representative House. The loss of a library is irreparable because there are in every library some volumes not to be found anywhere else,

---

Admiral Lord Charles Beresford has had a brilliant naval career. He commanded the *Condor* at Alexandria in 1882, served under Lord Wolseley in the Nile Expedition of 1884-5, and was thanked by the House of Commons for his gallant operations in the Soudan. He was appointed Lord Commissioner of the Admiralty in 1886, and subsequently Admiral of the Mediterranean fleet, Commander of the Channel Squadron, and in 1905, Commander-in-Chief of the British Naval Forces. He was elected to the House of Commons for Portsmouth in January, 1910.



volumes which are of particular interest having been collected in, and referring to, the Dominion or country where they have been lost, and I am very sincerely sorry that you should have suffered the loss you did yesterday.

I understand that these institutions of Canadian clubs are based on the idea that anybody belonging to them should come and ventilate his opinion. I cannot imagine a better system for educational purposes, and for getting at the truth.

Most people who are very enthusiastic on any matter are called cranks. I think you call them cranks here—we call them “Loonies”—but we owe a great deal to cranks. The crank tells us about a lot of things that look impossible until they are explained, and when explained or brought forward they get that criticism and looking into that very often in the long run proves them to be correct. I would rather be described as a crank. I have been called one myself very often on this “Imperial Defence” question. A crank is a sort of mustard plaster on the back of humanity that draws humanity out, and makes humanity look around to see what’s the matter, to enquire into what the mustard plaster is about and see if the crank is right or wrong, and often we find that he is right, and not wrong. Everybody here appears to want me to speak, but I don’t want to speak. I want to find out what you think, and when I have found out what you think then I have a strong body of public opinion as to what is wanted and how you are going to get it, to take back to my own country.

Now, gentlemen, don’t run away with the idea you see in the papers that the Old Country is degenerating. It is not degenerating. There are plenty of good men in the country, and good women, too, but we have possibly forced to the front some that are more pushful and more ignorant than others. But that is not very bad for a country as long as it does not last too long.

Now, gentlemen, don’t run away with the wrong idea and think, because I am an Irishman, I am attacking the Government. I am not doing anything in that way. If I wanted to talk against my Government I should be in bad taste to do it here and not face to face on the platform at home. Over here I will follow whatever Government is in power.

Now, gentlemen, in the short time at my disposal I want to emphasize what is uppermost in all our thoughts, the Imperial question. Now how can we get together on this Imperial question? May I say, that in it there is nothing aggressive, there is no threat to any other nation. It is a family question

in which we want to get closer together, to hold what we have got, to help and improve it, to get closer together for mutual benefit, and for our mutual defence. The first point as to mutual benefit would be illustrated in the word "Trade." We want to get our trade someway together. As you know in the Old Country there is considerable agitation on the question of "Fair Trade," "Free Trade," or "Tariff Reform," whichever it is called. I must say that I believe the time has arrived in which we should look into this question of tariff. I believe that we should make some sort of arrangement by which we could help each other, some sort of reciprocity in tariff by which we could keep other people out when we wanted and let our own people come in. If you come to think that of the trade of the Old Country amounting to nine hundred and forty million dollars, only three hundred and forty million dollars come from the Dominions, I think you will agree that we could increase that. We get an immense lot of goods from other countries which benefit by it, and it would be much better if we could get them among ourselves.

What is the position of the British trade? I know that there are great arguments, on very sane business lines, that you must buy in the cheapest and—I won't say sell in the dearest—sell in the best market. but where is that argument when our own people cannot sell goods in many cases for the simple reason that foreigners can dump cheap articles. Take the boot and shoe business. Say in dollars that seventy millions are sold to his own people; he can make a tremendous over-production and put what is not required in his own country into ours, and our boot and shoe man cannot sell his goods because of the dumping of the foreigner and because there is no tariff to keep him out. I think that the Old Country had better look into this matter. We have had free trade for some years and now it seems to be failing, and we had better see whether there is anything in this question of tariff or not. There are so many instances historical and traditional that we can use. Take your own country. You know where it was before 1878. I understand you adopted a tariff in 1878. What happened to you? Did anything go wrong? Was your shopkeeper not able to sell? Were your manufacturers not able to sell? From that date you have gone forward with leaps and bounds. Well if it is true in your case why should it not be true in the Old Country. Take another case. I am not very conversant with it. but I imagine that if you were to look at that which tells of the progress of the country, which is your deposits in the banks, you will find that the bank



deposits have enormously increased in comparison to what they were before 1878. That is very good evidence of the way in which the country is getting on. My firm belief is that this question of tariff, which is Imperial, should be taken up at home and looked into. When we go into the question of party politics the present party in power has a great objection to tariff reform, but they passed the Patent Act which is pure protection and nothing else. Don't let us run away with the idea that sentiment rules the world. What we all do is something for our selfish selves, and what you do for yourselves is to improve yourselves. The point is, however, that in doing that you cannot benefit one part of the Empire without benefitting the whole. But it is no use us being progressive or being civilised, or entering into any questions like trade or even matters of social reform, unless we are properly defended: and there has arisen among our partners who are parts of the Empire great anxiety as to our defence.

Our ministers at home have made very grave speeches about the future. Some thought that one thing should be done and some another, but both agreed that there is a doubt as to our supremacy at sea, whether it is assailable or unassailable. That is at the bottom of it, and now having received from the Dominions their offer, our Government, very properly I think, asked them to send their most representative men to attend a conference in London to settle what share the Dominions should take, and what share the Old Country should take. I have been asked many times to give my opinion as to what Canada should do. I decline altogether to do anything of the sort. Canada knows her business best, and can look after her own affairs. It would be improper for any public man to come over here—no matter how sane his ideas may be—and put forward his views when the representatives of the Government are meeting to consider what is the best to be done. I may say that from what I see in the Press as to what is going to be done, the proposals, as far as I can gather, are all of a very sensible character, but for me to come here and make a campaign on the naval question in your country would be most immodest on my part and utterly frustrate the object I have in view.

I notice in your press there have been some kind and generous remarks about the Old Country having kept the peace and policed the seas for many years to the benefit of the Dominion. Well, we are all very grateful to them for having called attention to the fact, but we must remember that the Old Country could not well have done anything else, because

her prestige would have suffered and that might have been followed by very serious results as to the future of your existence and that of the Empire as a whole.

Another point I think we ought to remember in this Imperial question is whether we should regard the question, as I know most of you gentlemen will, from a business point of view, I think we should regard it from the point of view that each one of us is a shareholder in the largest concern in the world; that is "The British Empire Unlimited." We should do all we can to further the business of trade and commerce upon which depends the prosperity of each and all of us. We should also ensure that the trade and commerce—remember that it is water borne—should be adequately defended. We only claim to hold what we have got now, and to let the world know that we are going to hold it. That is not a threat, but we simply say that nothing shall alter our determination to hold what we have got. Don't let us go messing about with other people's affairs. Let's stick to our own affairs, and see that our own affairs are in such a state of security and safety that nobody will dare to attack us, not because we want war, not because if war comes we can say we shall win, because the loss of securities and in trade, would be so enormous that it would amount to defeat. In these days war is expensive especially to the British Empire. What the world is suffering from now is the loss of that two hundred and fifty millions, the cost of the South African war that affected trade, commerce and finance throughout the world. We don't want anything of that sort again. We want to be in the position to say "you dare not attack us." That is the view I hold.

Gentlemen, I am certainly grateful to you for, and deeply touched by, the genuine enthusiasm with which you have received me. I have to thank you very warmly.

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(September 28th.)

## Labour and Patriotism.

BY WILL CROOKS, M.P.

ADDRESSING the Canadian Club on the subject "Labour and Patriotism," Mr. Will Crooks, M.P., said:

*Mr. Chairman and Friends*,—I should have been delighted as a Labour man, notwithstanding that there are those who say that Labour men are wanting in loyalty to the throne, to the Crown and to the British Empire—I should have been delighted, I say, had the President opened these proceedings with a toast to His Majesty the King. The King is a true type of that love of the Empire which knows neither party nor creed. I was almost slipping out another word concerning his character, for I know him and I know that personally he is one of the finest and best of men. There is none better. He seeks to be the father of his people and their personal friend.

I am wearing the King's decoration to-day because I am the guest of the Canadian Club, and a number of you don't know me. I don't have to wear it in England, because everyone in England knows that I got it. It reminds me of the sailor lad, a grimy young salt, who was called by his captain as the vessel neared the port of London and instructed to wash himself. "Wash!" declared the boy, amazed. "What need to wash? Nobody knows me here." A short time after, however, when the vessel was coming in to Newcastle the captain repeated his injunction. "No need to wash," quoth the lad. "Everybody knows me here." But sometimes it is a disadvantage to be known.

Your secretary tells me that this club knows no political party, that here you have an open forum where every visitor speaks his mind freely. It is a splendid idea. Under ordinary circumstances it is sometimes very difficult to make men understand. I have been amazed sometimes at the atrocious

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Will Crooks, labour member for Woolwich, in the House of Commons since 1903, has been one of the most conspicuous among labour leaders in British public life. He was apprenticed to a cooper in 1866. Since 1892 he has been a member of the London County Council; Mayor of Poplar in 1901, and Chairman of the Poplar Board of Guardians from 1898 to 1906. He was defeated in the General Elections of January, 1910.



things I am supposed to have said. Until I read them I had never even known of them, but I read them in the newspapers so I know I must have said them. After all what is the difference in party names? We may have our Tories and our Liberals and our Nationalists and our Loyalists and our Independent Labourites, and they only differ on how to bring the Empire into line for the people. The difference is only one of method, after all. I belong to the Labour party because it stands for the race, because it believes in looking after the people first. Others seem to place this great obligation last. "You will have the Dominions of the Empire leaving you unless you do such and such," they say. I will tell you now what I have told them at home, and, having come in contact with you, it has now a much greater meaning to me. "Don't tell me," I say, "that the loyalty of the Canadian Dominion and the Australian Provinces depends upon the Post Office orders England sends out to them. It depends on something far higher, and better, and brighter, than pounds, shillings and pence.

You agree with me, don't you? Ours is, after all, the bond of blood. Mothers and fathers at home have sons and daughters out here. It means much to both. It makes the bond one of sympathy and love. And when the letters come home let me tell you this, and I don't need to tell you, for you know it as well as I do, that the first question they ask is: "How are they? Are they doing well?" They never ask: "Is there a Post Office order in it?"

But, they tell me, we would do better if we were friends of the "parties." We are. Like the priest who associated with the prisoner, we are the friend of all sinners; but we believe we have a real mission to perform for the state. They tell me I am on this tour partly to shirk work. Well, the world is full of willing people, some who are willing to work, and the rest who are willing to let them. As a Lancashire man, who had been arguing with me, once said, "We can't be all of one mind. If we were every one would want my Sally." I thought, "If everyone was of my mind nobody would want her." So we get through life, differing here and there, though the Labor party is the best party after all, because it looks after the people and their homes.

There is need for such a party nowadays when the papers are filled with war talk. Some noble lord visits Canada and tells you that war is inevitable. Everybody gets the shivers. Then somebody sees an airship and says, "Here they come!" It is astonishing what men can see after they have dined well.

Others put on a long face. They say, "Old John Bull is finished. He had nobody to find the north pole." And the man on the streets asks, "What is it, a 'pub'?" I have no wicked prejudices about geography. A man's a man for a' that, no matter where he first saw the light of day. Old England is not done yet; far from it. She has capacity and initiative equal to anything in the civilized world. The Old Country has furnished the civilizing brains for the whole world. You have fine engines, but ours are as good. You have good railways, and we have ours. You have food in plenty, we get some, too. England is not played out, not by any means. But you of the Canadian Club have a sacred and solemn obligation to see that some of the mistakes made by the Old Country are not made in the new. God has blessed you. May He be as kind to you as He has been to the old land in furnishing the amount of brains necessary to build up a great country. May you be blessed by big men who are not always engaged in the pursuit of the Almighty Dollar, but have some passing thought for suffering humanity. You want not so much of colossal wealth as men of initiative and inventive genius. There is nothing to be ashamed of in being poor.

I remember on one occasion when I was engaged in an election campaign the opposition issued a leaflet against me. It declared that I occupied an administrative position out of all proportion to my worldly wealth. They said I had a house which was only rated at £35 and that the landlord paid the rates. Well, that was good of the landlord, I must say. I took that leaflet to the next meeting. I took it to the front of the platform and told the people, "I hold in my hand the certificate of my honesty. It says 'I am poor.'" "Well," said they, "We knew that. Why talk about it?" "Because it proves I am honest. If I hadn't been honest I shouldn't have been poor."

In the Old Country our trouble is to deal fairly and justly with the poor. And sometimes, yes, and often, friends, the poor include many of our bravest sons. Through an accident to the bread-winner they are thrown upon the labor market. Too often they are not ready for the emergency. They have not been trained for it. They are unable to secure and hold employment. I remember once going into a fishery district, where some good people were seeking to get the fishermen to take on some boys who needed employment. "He is a god-fearing lad," was the recommendation in one case. But the answer came quickly, "Is he? Can he pull?"

The motto of the Labour party is a good one. "Give us this day our daily bread,"—that is the Labour party's motto in England. It is a privilege and a blessing to help the poor. The mission to humanity was the mission of Jesus Christ. It was to the poor that He ministered chiefly. You know it is as difficult for a rich man to enter the Kingdom of Heaven as for a camel to go through the eye of a needle. The reason the churches make the rich man welcome here is because his chances are small in the other place. So we are hoping to develop great statesmen who will realize their duty and obligation to common humanity.

Last December a man came to me wanting work. He did not ask for sympathy. He had been hunting for a month and had got no job. The iron was gradually getting into his soul. He appealed to me to do something. I was an M.P., a member of the County Council. He did not want me to go on the public platform and ladle out public sympathy. I could only hang my head in shame at the helplessness and hopelessness of it all, this condition that was robbing him of his manhood, that was destroying an asset of the British Empire—the sheer neglect of a valuable man at its disposal.

Oh, friends, it is a work of real loyalty, of patriotism. We are all equal in the eyes of God and each of us is our brother's keeper. When some of us were appointed to the office of poor law guardians we got into hot water at once. Some friends demanded that an enquiry be held on myself. "You are making the poor house too comfortable," they said. "Well," I told them, "with ordinary luck and the misfortune to live till I'm old, I'll end there myself. So you can't blame me for trying to make it comfortable while I've got the chance."

When you see a man looking for work on the streets don't set him down as a loafer and a lay-about and walk on. He may be an old veteran of industry who has fallen upon evil days. But these good people went on with their enquiry. They said, "You have no business to undertake duties that are not within the perview of poor law guardians. Your duty is to relieve poverty. It is no part of your duty to adjust social inequalities." What a mouthful! I kept saying it to myself all day and all night to get used to it. They interpret our duties to see that the poor were kept poor and the work-house kept up. Great Heavens! What did they think these institutions existed for. What do we create our parliamentary laws for but as a terror to evil-doers? Of course, it doesn't always work out that way, but that's the way it's intended.



Be warned, Brother Canadians, in time. Don't have any social inequalities.

I read with much interest the striking and startling account Mr. Macdonald gave of his impression of our unemployed. The picture is not overdrawn. Yet all these men are not bad when you know them and they are not difficult to know. Of course there is the fellow who dresses well, with the jam-pot collar and the cuffs and the eye-glass, who says, "That's the unemployed. They don't believe in work." Of course there are many men who don't believe in work, and the most of them wear top hats. But down below, take it from me, the man wants to work.

Not so long ago a man came to my door with a mat over his shoulder. "Buy a mat, sir, won't you? For Christ's sake buy a mat." He was a big strapping fellow, six feet tall, but the tears were running down his cheek. "I've been at it all day and haven't got a copper and there are five starving children at home." I gave him something and told him to go home and give them a feed. I have in mind another case, the unfortunate man sitting on the handle of his barrow. He had toiled all day and his assets were nothing. Whose duty is it to look after him? It was Cain who said, "Am I my brother's keeper?"

Friends, our work is a great one. It is the mission of humanity. It is the mission of Heaven. We seek to move the powers that be in the cause of the greatest assets of Old England and the British Empire. We want to see her taking good care of her best asset in building up fine, healthy men and women. We are told our efforts are faulty. Perhaps they are. Let them go on saying it. But let England boast, not only in the glory of her navy, not only in the might of her army, but, first and foremost, in the happiness and contentment of her common people.

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(November 1st.)

## The Australian Commonwealth: Its Resources and Constitution.

BY HONOURABLE GEO. W. ROSS AND E. W. M. GRIGG.

ADDRESSING the Canadian Club on the subject, "The Australian Commonwealth: its Resources and Constitution," Hon. Geo. W. Ross said:

*Mr. President and Gentlemen,*—It always affords me pleasure to meet the Canadian Club of Toronto. Moreover, I regard with special significance the fact that this is your inaugural meeting, and the honor of opening the series of addresses is no ordinary one. Of the originator of the Canadian Club idea, I understand, we have no accurate knowledge. Whoever he was his name should be held in grateful remembrance. The knowledge that we meet here in an open forum free from political contention and theological strife is dear to us all.

I have chosen as the subject of my remarks to-night "The Commonwealth of Australia," a partner in our great Empire situated under the southern cross. The topic refers first to its resources, and on this point I must necessarily be brief since the field is such a wide one that any attempt to deal liberally with it would play serious havoc with the time of this meeting. Australia is about three-quarters the size of Canada in area. I adopt the comparison since, I take it, it always adds interest to measure others by our own standard. It stands high in area, then. Australia has a population of 4,300,000 as against some 7,000,000 in Canada, but it is fast climbing up and may overtake us unless we exercise judicious management. Partly for this reason, Australia's population is almost solely of British origin. There is no such differentiation of races as exists in Canada. Australia's trade amounts to £124,000,000 per annum. Per capita it is greater than ours. Its exports are forty per cent. wool. It produces gold to the value of

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Hon. Geo. W. Ross, LL.D., Senator of Canada, was a member of the House of Commons from 1872 to 1882, Minister of Education for Ontario from 1883 to 1899, and Premier and Provincial Treasurer until 1905. He has been a member of the Senate since 1907. He has always been a keen student of constitutional history and government and has taken a special interest in the federation movement in Australia.

Mr. E. W. M. Grigg is Colonial Editor of the London *Times*.

\$2,000,000,000; copper amounting to £3,000,000, and wheat valued at \$25,000,000. Its other products are the ordinary products of a new country, lumber, minerals, etc. In railways we are in advance, though many of their lines are successfully state-owned and state-managed. Its imports are largely manufactured goods and agricultural implements, and its exports exceed its imports.

While Australia is a large country its natural resources are not the equal of ours, because a considerable portion of the country is arid. It is, perhaps, in consequence, more urban than Canada, and has less acreage under cultivation.

Although, it is a young country, Australia has secured the confidence of the money markets. Australia has a national debt of £247,000,000, or four times the national debt of Canada. It borrows largely in the English market for productive works. It does not find its liability as heavy as the English debt which was incurred by war and destructive rather than constructive operations. Australia is peopled by a thrifty, industrious population. Its people are essentially producers.

The constitution of Australia was established somewhat upon the same lines as the constitution of the United States. There are six states in the commonwealth. It will be interesting, perhaps, to consider how they came to form a commonwealth. Largely I believe it resulted through that peculiar evolution of the Anglo-Saxon mind which believes in concentration. It was thought that by uniting the country would be made more powerful and the expense of government materially reduced. Under former conditions the whole country was disjointed and unsettled, and Sir Henry Parks realized that a united commonwealth would be better for all concerned than a number of disjointed Provinces. A convention of the states was called, and a constitution framed which was submitted to the people to be voted upon. This was an even more democratic procedure than that which was followed by the United States, in that the constitution of Australia was ratified directly by the people, while that of the United States was ratified by a convention of the states.

The constitution of Canada was differently drawn. Here the delegates drafted the constitution and referred it to the legislatures of Upper and Lower Canada for ratification. New Brunswick at first rejected it, but subsequently gave approval, while Nova Scotia never fully gave its approval. So we see that our constitution is less democratic in its origin than either that of the United States or of Australia.



The general British principle in dealing with large questions of public importance is that they shall be in some way referred to the people, that large and radical or constitutional enactments should only follow a general election, and should be before the people at the general election. The people of Canada accepted the constitution through their Legislatures, and the general election which followed showed them to be fairly well satisfied with the work done.

A word concerning the preamble of the constitution. The people of the Australian Provinces set forth that they agreed to unite in a commonwealth, "Our people having expressed a desire," etc. There is no greater sovereign than the people writ large. The preamble of the American constitution, you will note, reads, "We, the people of the United States," etc. Yet their constitution was only ratified by convention, while that of Australia was submitted directly to the people. In Canada it was decided that the proper title to be adopted was "dominion"—the Dominion of Canada. New Zealand accepted a similar term. The name "dominion" is not so democratic as that of "commonwealth." Lately the states of South Africa have framed their constitution under the name "the United States of South Africa." The word "dominion" did not suit, and they were not prepared to accept the designation "commonwealth." Under our constitution we are federally united in one Dominion with a constitution similar in principle to the British constitution, and with a number of Provinces, each with its own autonomy. In the Australian commonwealth they are called States instead of Provinces—the State of New South Wales, the State of Queensland, the State of Victoria.

Generally speaking, constitutions are of two kinds, written and unwritten. To the former class belong the constitution of the United States, of the individual States of the Republic, of France, Australia and Canada; to the latter class the constitution of Great Britain and of nearly all the older political divisions of Europe. It must not be supposed, however, that because a constitution is unwritten that it is therefore nebulous or inchoate. It may not be codified and subdivided into so many articles or clauses, and yet it may have all the reality and constancy of a more formal declaration of principles and obligations. To know and understand it one must know its history, and the civil or religious elements which affected its growth and development. It may be as old as the nation to which it belongs, and as new as the latest event in such a nation's history.

A written constitution is, on the contrary, a fixed and somewhat rigid compact. It is of necessity adapted to the conditions existing at the time of its adoption, and it is impossible to foresee what the future may require. If existing conditions are not varied by change of circumstances, then a written constitution is quite compatible with the fullest enjoyment of rational Government, otherwise it becomes a source of irritation and restraint to be overcome by amendment or by the interpretation of a court of last resort established for the purpose, or by the people.

Written constitutions are usually the outcome of some national cataclysm or political exigency by which a nation is forced, as a matter of self-preservation, to define itself. The American constitution had such an origin, and so had the Canadian constitution. The political unrest which prevailed in Canada from the time of the conquest suggested to the leading men of the day many remedies. The Quebec Act of 1774, it was thought, would set at rest the complaints of the early colonists against the arbitrary government of the country by a council selected by the Governor-General. The Quebec Act having failed, the Constitutional Act of 1791 was passed, dividing Canada into two Provinces, Upper and Lower, and establishing representative government in each. This also failed because it omitted the fundamental principle of responsible government.

After many years of popular discontent and irritation the Union Act of 1841 was passed, by which Upper and Lower Canada were united and given equal representation in a common parliament. The essential weakness of this act was equality of power with inequality of population and resources. Upper Canada claimed representation by population in the Parliament of Canada. To this Lower Canada would not assent. Upper Canada also claimed that local legislation affecting one Province should not be forced upon it by the votes of the other Province, and that no government was entitled to the confidence of the country that could not command a majority of the representatives of each Province. So strong did the strife between parties grow that from the 21st of May, 1862, to the end of June, 1864, there were no less than five different Governments in charge of the public business. Legislation was, in fact, at a deadlock, and it became an absolute political necessity to endeavor to find some practical solution for the difficulties of the situation.

For many years there appeared to be floating in the public mind the vague idea that a union of the British American



provinces would give to the colonies a political and national status that would affect vitally their future growth and prosperity. The first distinctive suggestion as to such a union is to be found in Lord Durham's report to the British House of Commons in 1839. In 1854 the question was discussed in the Nova Scotia House of Assembly by Messrs. Johnston and Howe, in speeches of great power. In 1858 Mr. Galt brought the same question before the old Parliament of Canada, but it was not until 1864 that the Federal Union of the British North American provinces came within the sphere of practical politics. In that year a committee of the House, appointed to consider questions of administration, of which Hon. George Brown was chairman, reported that "a strong feeling was found to exist among the members of the committee in favor of changes in the direction of federative system applied either to Canada alone, or to the whole British North American provinces."

By a strange coincidence the three maritime provinces, New Brunswick, Nova Scotia and Prince Edward Island, were at the same time considering a union among themselves and had arranged to meet at Charlottetown on the 8th of September of the same year for the purpose of considering terms on which such a union could be formed. The Government of Canada, taking advantage of this state of feeling in the maritime provinces, appointed a delegation to visit Charlottetown for the purpose of suggesting a larger union, to include Upper and Lower Canada. The larger proposition was very favorably entertained, and the Charlottetown conference accordingly adjourned to meet at the city of Quebec on the 10th of October following. Thus, the confederation of Canada was evolved.

But I am digressing. To return to Australia. I was narrating the events which led to the Australian colonies deciding to form a Commonwealth. Their constitution, as I have said, was submitted to a popular vote and ratified by the people at the polls, a much more democratic method than the United States confederation, which was originated at a convention and ratified by a congress of state representatives. Their preamble begins. "Whereas the people;" ours begins, "Whereas the Provinces."

They set aside the term "colonies," as I think we all should. We should get rid of that term as soon as we can. They called their provinces "states." They adopted the United States idea of giving each state equal representation in the Senate. The Commonwealth of Australia consists of a Senate



and a House of Representatives. Ours is called a House of Commons, following more closely the British practice. The Australian Senate is elected by the popular adult suffrage for six years, every man and woman in the Commonwealth being given a vote. Half the Senate retires each three years, thus permitting a frequent infusion of new blood.

The senators run for the whole state. I can imagine that if similar conditions prevailed here we should have some lively, not to say strenuous, campaigns. Just imagine Senator Jaffray or myself having to stump the whole Province. Then again the senator's election may not always last for six years. The Australian Senate is liable to be dissolved at any time. If a vacancy occurs during the senatorial term it is filled by the Legislature, if that House is in session. If the Legislature is not sitting the Executive Council fills the vacancy.

The House of Representatives consists of twice the number of senators. No Province has less than five, and the number is determined according to the population of the states. The term is for three years. Our term is five years, unless political reasons make the period shorter. The average Canadian Parliament does not, I believe, average four years.

Contested elections in Australia are disposed of by Parliament, instead of by the election courts, as here.

There could be no quarrel over Provincial rights in Australia, as in Canada, because the federal Government has full powers, taking complete control of immigration, telegraphs, and many other works, and the issuance of charters. In Canada certain powers are vested in the central government; certain powers are vested in the provinces; certain powers are concurrent, and certain powers may be exercised by both. Here a charter may be secured from the central government or from the provincial government. There is no such difficulty in Australia, where the central government has the sole right. The central government has the absolute control and regulation of telegraphs, telephones, post office, immigration and emigration, and charters. If our constitution were as clear on these points as the Australian constitution we could not have such a situation as exists to-day in Canada, where immigration laws restricting Oriental labor, passed by the British Columbia Legislature, are declared *ultra vires* by the Federal Parliament.

The central government has no control, however, over railway construction. The railways are owned by the respective states. Money bills in Australia are initialed in the House of Representatives, as in Canada, and the Senate cannot amend

a money bill. The Senate of Canada can reject a money bill, though it has never done so. The Senate of the Commonwealth may suggest an amendment to a money bill. If it is accepted by the lower house it becomes law. If it is rejected the bill becomes law without the concurrence of the Senate.

How is a deadlock to be avoided between the two houses when both are elective, and both may claim to represent the people? Only by the good sense of the representatives. If a bill is rejected by the Senate and is passed again within three months by the House of Representatives and is still rejected, then both houses are dissolved and both appeal to the country. When they meet again they are likely to be wiser than before. But if the new senate still rejects the bill, then the two houses meet as one body and deal with it. If we in Canada reject a bill there is no election, and nobody to get at us.

With us a Governor-General has not a word to say except Yes or No. In Australia the Governor-General may submit suggestions to any bill in dispute. He has an advisory power which he does not possess in Canada. He may thus increase the efficiency of legislation, and this gives him a status which he does not possess in Canada. The King may disallow any Australian act within one year. He has two years in which to deal with any Canadian act. The executive of the Government in Australia consists of seven ministers with the right to increase the number. They cannot hold office longer than three months unless they have a seat in parliament. The command of the naval and military power rests in the Governor-General in Australia. In Canada it rests in the King.

The Australian system of judicature is interesting. Except by the consent of the Supreme Court no appeal to the Privy Council is allowed. As in the United States, the criminal law is under the States, with the result that there is no uniformity in criminal law. The Governor-General of Australia, unlike the Governor-General of Canada, has no right of veto over Provincial enactments. If a bill is passed by the Legislature it cannot be interfered with by the central government. There is no right of veto, such as exists at Ottawa. Thus, another source of irritation is removed. This is as it should be. A Province ought to be supreme under its jurisdiction. No central government should have the right to veto the legislation of the province, with or without reason.

In Australia the Lieutenant-Governors are appointed by the Crown in England. Here they are appointed by the Government of Canada. I am not prepared to say which plan is the better. In the Commonwealth there is no religious test



for any office or position. All the schools are public schools, and no denominational grants for any purpose are allowed. There are four large universities, all doing well. The schools are all under the states, the Commonwealth having no voice in educational matters at all. There are two other interesting points: Australia has adopted the Torrens Act as the simplest form of conveyance, and in the Commonwealth all the aborigines are under the control of the states, not the central government.

Lastly, a word of criticism. The Australian constitution is difficult to alter. The glory of the British constitution is its elasticity. Australia's is rigid and written. Ours is easy to amend. We pass an act in the House of Commons, secure it an endorsement by the Senate, and send it over to the Imperial authorities. If it appears to represent the desires of the Canadian people the amendment is made. In Australia you must first secure an absolute majority of both the houses, the Representatives and the Senate. Then the act must be sent to the people to be voted upon. This is a very democratic procedure. But that is not all. Only if it secures a majority of the electors in a majority of the states can it become operative. If you get that you do something exceedingly clever. It is very difficult to accomplish. Again, the constitution of any state cannot be amended without the consent of the state. There is complete autonomy of the state.

It is difficult to briefly survey the whole field. I have spoken much longer than I had intended. As the poet said, "What best administers is best." In the last resort the people must judge as to the efficacy of any form of constitution. The tendency of the age, as Henry Ward Beecher has said, is "the reign of the common people." It is interesting to study the various phases of administrative government. Canada, on the whole, is well governed, because we are living under a form of government, democratic in character, and can make such changes as are necessary to the prosperity of the country, and the comfort of its people.

Mr. E. W. M. Grigg, colonial editor of the *London Times*, said:

*Mr. President, Senator Ross, and Gentlemen*,—If anyone had told me, before I left England, that I would be making three or four public speeches in a week in Toronto, I would have given him an answer both curt and plain. I would have told him he was deliberately guilty of a frigid, calculating lie, intended to destroy my happiness. If he had told me I should



be standing here to-night, unable to escape the engaging habits of the Canadian Club, I should not only have rebutted the statement with scorn, but would have been ready to stake not an inconsiderable sum on my record. It is fortunate this did not occur or I might else have had to send around the hat on my behalf. It is solely in deference to your flattering invitation that brings me here to-night.

I have spent many months in Australia, and I can say this, that Senator Ross' description of the Australian constitution has been characterized by remarkable fairness and lucidity. He has commented on the way the Australian people have safe-guarded themselves against constitutional amendments. This was because their constitution was framed by men who had already reached a considerable degree of individual development. They were filled with jealousy to preserve that individuality.

Senator Ross has pointed out the democratic root of the Australian constitution. This is the strength of the constitutions all over the British Empire. Built on the same systems, founded on the same principles, they bear allegiance to the same flag.

It seems to me that the similarity thus constituted is the secret for the centralization of the British Empire, a secret no other empire has found. Other empires have been founded on the principle of subservience to a central point. The British Empire is like the solar system; a number of planets revolving round the sun, but, revolving each on its own orbit, and radiating its own light. The strength of Canada is in itself. The strength of Australia is in itself. These constitutions that allow each to pursue its own path, show that each is animated by the same principles, and that they are choosing a common goal. I don't believe, nor, I may say, does *The Times*, in the enactment of any constitutional forms unless there is a necessity. We do not believe in making forms to which we have to fit ourselves.

We want a system of imperial reciprocity. All systems of national defence are based on scope and geographical interests. Therefore we get co-operative defence, based on co-operative trade. The ideas promulgated at the recent defence council were in accord with the age in which we live. In Australia the movement for imperial defence appears to have been precipitated from external pressure. What is the Canadian attitude towards defence, or towards the question of war? There is in Canada, I think, a feeling that she should

be unencumbered with the obsolete and discarded armaments that have been the curse of the older world.

Let me tell you what I think is the English attitude toward war. War is no longer the sport of kings; no longer the movement of the ruling party, but war of the people. War in England is regarded in much the spirit in which modern commercialism regards insurance, a disagreeable necessity to be put aside as quickly as possible. The element that really counts in war to-day is not the force of armament, but the forethought, care and force put into the question beforehand.

We feel that the battles of the future will be won, probably, long before they are fought. We hope they will never be fought, but if we secure what is best for the Empire we will do so only in the care and forethought we give the question of defence.

*The Times* has consistently supported the idea of a local navy for Canada. I do not wish to discourage the sentiment held in many parts of Canada, to give support to the British fleet. But what we are considering now is not the question of five years hence, but of half a century. The principle of local navies is the only principle on which we should consider the future of such commonwealths as Canada, Australia, and the other great parts of the Empire.

Our Empire is like a banyan tree. The British Empire cannot stand on a British stem alone. It must rest also on such stems as Canada, Australia and South Africa, drawing strength from our own separate skies and soils, and adhering to the parent stem to get added strength.

It is our determination to stick together against the world that is holding us together.

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(November 8th.)

## What Does Associated Charities Mean and What is its Object?

BY REVEREND J. A. TURNBULL, D.D.

ADDRESSING the Canadian Club, on the subject: "What does Associated Charities Mean and What is its Object?" Rev. J. A. Turnbull, D.D., said:

*Mr. President and Gentlemen*,—I look upon it as a great honor indeed that I am permitted to appear here to-day to address the Canadian Club. I have heard much of your Canadian Club and the meetings you hold, and twice I think I have sent in my application for membership. I don't quite know what became of these applications: it may be that they were rejected. (Laughter and cries of no, no.) Be that as it may, I take off my hat to the Canadian Club. I have read in the papers of the distinguished men who come here to speak to you, and I had come to regard the Canadian Club as an institution to which were invited people of note. And so I realized when I was asked to come here to-day and talk to you for a few moments on the topic which has been assigned to me, that it was a tribute to the organization of which I happen to be president, and that it was, moreover, a tribute to yourselves and the interest you take in the great work in which that organization is engaged.

Your President has quoted to you some figures relative to that work and its magnitude and growth. I cannot, then, do better than, without further introduction, proceed with the few words I am to speak to you.

Toronto has come to be known as a philanthropic city, and whilst we rejoice in this reputation we must guard ourselves against imposition, and take every care to make our giving a help, and not a hindrance to true nobility of character. He is the ideal man who in all his relations with his fellow man exhibits a hard head and a soft heart, it is disastrous when the reverse is true. There are in the city of Toronto 244 churches and fifty-five institutions and organizations of a charitable

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Rev. Doctor Turnbull, of West Presbyterian Church, Toronto, is President of the Associated Charities, of Toronto, and is specially qualified to speak on the work of this organization in dealing with methods of philanthropy and relief.



character. There are, in addition, very many families and individuals who readily respond to any reasonable appeal for help.

During the year 1908, of these fifty-five organizations and institutions, thirty-five received grants, as follows:—City grants, seventy-one thousand dollars; Ontario Government grants, fifty-two thousand dollars. In addition, bequests fifty-eight thousand dollars and from inmates sixty-four thousand dollars. Receiving from all sources about three hundred and twenty-five thousand dollars.

This does not take account of the givings of the remaining twenty organizations and institutions, nor those of congregations, families and individuals.

Having to do with so much money, how much it is impossible to tell, and with so many people, the time has fully come when all our giving should be systematized, and charity made scientific. This is the aim of the Association known as "Associated Charities." There is an Associated Charities Organization in two hundred and twenty-five of the American cities. In Canada we have an organization in Montreal, Ottawa, Toronto, Winnipeg, Calgary and Vancouver.

We are living in an age which is intensely practical, an age in which the philanthropic spirit desires some reasonable measure of assurance that money given will not be worse than wasted.

1st, *Co-operation and Co-ordination*.—Associated Charities Organizations, seeks to secure the co-operation of the various charitable organizations (churches and homes included as far as possible and desirable), and the co-ordination of the work. This will prevent overlapping and duplicating, and will provide a council for the study of all the problems that are presented in connection with the work of helping the needy.

2nd, *Investigations*.—"Associated Charities" holds most firmly that every case should be thoroughly investigated before any help is given and plans and undertakes to do this work. This investigation work is like that of the skilled physician, when in response to a call for his help he enters the home. He will first of all make a thorough diagnosis of the case ascertaining the condition of his patient: he will then prescribe, which may mean calling in the druggist if medicine is required, calling in the grocer if nourishment is needed, calling in the nurse when nursing must be provided, etc.

This is what is meant when it is said that "Associated Charities" is not a relief-giving but a relief-getting organization. When investigation is made, it may be discovered that

the case is a very complicated one, and the needs of the family many and varied, the society will seek to secure the help of organizations, churches, employers, individuals, relations, friends, as is deemed best in each case. But the skilled physician will not rest having done these things, he will seek to ascertain the cause with a view to its removal if possible. The sickness may have come from drinking water from a disease breeding spring, insanitary conditions in the house, overwork, improper nourishment, etc., etc.

We also seek to discover the cause, the reason why the need is required, that remedial work may be done. The list of possible causes is a long one, idleness, intemperance, gambling, temporary lack of employment, ill-health, insanitary homes, improper housing, wife-desertion, economic conditions, etc.

Modern charity is not satisfied with giving the wounded man on the road a drink of cold water, not even with taking him to an inn and taking care of him until he is able to take care of himself. We cannot rest until we have persued and arrested the one who did the robbing and wounding, and put him behind prison bars, where he can no more do deeds of violence.

3rd, *Furnish a Friend to the Needy*.—But we seek to do more, we make a specialty of every case, not simply to give temporary relief, but with a view to help the needy to help themselves, preserve their independence and prevent pampering them, securing employment, as far as possible, for those out of work (and to this end we have a Free Employment Bureau, which has done excellent work during the time it has been in existence), restoration of health to the sick, encouragement to those who may in the battle for bread have become disheartened, and the restoration of the right spirit to those who have already come to depend on the charity of others; and when we remember it is not with crude material we are dealing, but living men and women who, perhaps once had their ambitions and hopes but in whom the lights have gone out and the fires been extinguished by adverse circumstances, we should do all we can to rekindle the fire, and light the lamp and save them from being mere wreckage on the shore of time. Thus, "Associated Charities" believes that the needy recognise a wise friend more than mere friends to help them along, and we seek to secure for each and every needy one a friend who will help them to make the most of themselves.

4th, *Protect the Community*.—The charitably disposed people must be protected against fraud and imposition, which,

when discovered, dampen the ardor of the most kindly-hearted person, and harden them against the appeals of those whom they should really help. This can be done by registering in a central office, names of those applying for help, addresses, conditions, causes, help rendered, and thus make it a clearing house for all this work.

Any organization or individual applied to for help can find out either by post card or telephone if the applicant is known, if he is already registered as having applied for help.

Thus, organizations, institutions, and benevolent persons will be put in touch with one another, overlapping prevented, imposition detected, and the temptation to live by begging greatly weakened, thus proving a great boon all round.

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(November 15th.)

## What the American Federation of Labour Signifies.

BY SAMUEL GOMPERS.

ADDRESSING the Canadian Club, on the subject: "What the American Federation of Labour Signifies." Mr. Samuel Gompers said:

*Mr. President and Gentlemen of the Canadian Club,*—You will pardon me if I dispense with a formal acknowledgement of the very courteous introduction of your honored President. I have but a few minutes, a very few minutes, for the discussion of a great question, and I do not want to dissipate a single moment of the twenty-five minutes of your and my luncheon.

What does the American Federation of Labour signify? It is not an organization. It is a federation of organizations. The organizations had a prior existence. The organization of the various Trades and Labour unions was the result of economic, industrial and commercial conditions. They kept pace with the development of these conditions. When the industry was primitive and local, associations were founded among the workers in the various localities. But industry developed; wealth concentrated; ownership passed hands from individuals to partnerships, and companies, and corporations, and trusts, and became national. Then the Labour movement spread out and developed until it, too, became national. It developed into a federation designed to better meet the new conditions which arose.

If I were asked to tell you in a phrase what the Federation of Labour signifies I should put it thus: A standing protest against all wrong, inhumanity and injustice; a defender and promoter of all that is good and true and noble. There is no wrong against which it does not and will not protest, and there is nothing right, really belonging to the people, for which it does not and will not contest.

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Mr. Samuel Gompers has been for a quarter of a century President of the American Federation of Labour, which held its convention in Toronto in November, 1909. He is, perhaps, the most outstanding figure in the organized labour movement in America.

I take it that all of us, as thinking men, realize that though conditions are far better than they have ever been in our time, they are not yet what we would have them. There is no man whose interest is in time and for the future but has ideals, notions, if you will, day-dreams of some solution some day to eliminate the wrongs from civilized life. There is the question of time, of circumstances, of position in life. There are some who think the great millenium lies far, far, in the distant future. There are others, again, who look for it in the course of a century or so. And there are some impatient spirits who expect it immediately and will brook no delay. Whether it be the multi-millionaire; whether it be the fairly-situated business man; whether it be the middle man, or the working man, or the poor devil who walks the streets of your city, or the cities of the American continent or of Europe, there throbs in his mind and heart the hope of a change, a great change that will correct the wrongs existing. There is the inborn conviction, the knowledge, that all these things will change some time.

The American Federation of Labour signifies work applied to make to-morrow a better day than to-day, and to make every succeeding day better than the one just closed. And it works along rational lines of evolution and the process of man's growing needs and advancement.

My friends, the discontent which exists with existing wrongs finds expression at different times and in different countries quite differently. The American Federation Union movement, in which the Canadian workers are on absolute equality with the United States' workers, and, that there may be no invidious inference drawn, let me say that the United States' workers are absolutely the equals of the Canadian participants. This is one great American continental Labour movement.

The Labour movement of America is cut upon the same lines as the Labour movement of Great Britain. It is working along evolutionary lines, while in some other countries the discontent works along lines of attempts at revolution and hopes for revolution. I would impress upon your minds that in all the world life, property and comfort are nowhere more secure than in countries where the Federation Union movement finds its best expression.

I understand that certain employers of labour and business men look on the Labour movement with its incidental strikes and boycott, as something to be annihilated. Consider for a moment what conditions would be if there did not exist on

the North American continent the American Labour movement. Neither you nor I want the inconvenience caused by a disruption of relations existing between employer and employed. But it is not a question of strike, but of the power to strike and the right to strike. This is the weapon in the hands of the workers that gives warning to greed, that gives warning to rapacity, that gives warning to tyranny that thus far they shall come and no farther. I can truly say that I have yet to meet the man in the Labour movement who is not ready to exert every influence and power to avert and avoid strikes. The question, I repeat, is not necessarily the strike, but the power to strike and the right to strike, that is the great check upon wrong and injustice. In the present era of wealth concentration, with labour specialized and subdivided so that the modern worker finds himself a mere cog in the wheel of industry, something is needed. If you can imagine concentrated wealth and power on the one hand and people unorganized on the other, what, pray you, would be your conclusion as to the lot of the working people of Canada? Our movement is the association of workers, skilled and unskilled, bereft of their individuality by the wonderful progress in machine production and development, but gaining in association by reason of their great economic and industrial power, and winning back for them their social importance.

The men of labour dislike strikes. They dislike them as much as anyone. But they must be the final protest of the workers against injustice and further encroachment on their rights. When Lord Charles Beresford was in Canada he called attention to the fact that there would be few controversies between employer and employed if the employer would get down from his high horse and deal with the men of labour the same as he deals with his other business associates.

My friends, ours is a rough struggle. It embodies the masses. Canada is a great agricultural country, but she has not yet become an industrial country. Though the United States has grown fast industrially during the last quarter of a century, she, too, is an agricultural country. There are those who draw comparisons. Well, they say, you have three million in your organization, but we have ninety or ninety-seven million inhabitants in our country and in Canada. Friends, it won't hold. The American Labour movement has three million men. This means more than three to ninety-six in the whole population. There are the wives and children to be reckoned on. They estimate I understand on five to a family. At this rate we have fifteen millions to the ninety-



five or ninety-six. When one considers that the agricultural districts are people with unorganized labour, it shows that the industries are largely organized.

A man may say that he cannot agree with me. That is all right. It may be his fault or it may be mine. But I know this, that I am one hundred per cent. right in my own mind. In industries such as printing, building and other trades, they are organized from seventy-five to ninety-five per cent., but, pity 'tis 'tis true many of the others are yet unorganized. Nevertheless this great organized majority certainly have the right to speak for their fellow workers in trade.

But I must hurry on. Time flies. I feel a bit like the young lad who had five minutes to speak and said he would speak on the past, present and future of the human family, and in the time that was left he would discuss some other subject. I am conscious of being cramped for time, yours and mine.

Workers and business men alike realize this fact that, taking it from the standpoint of commercial, political or social success, progress in civilization depends upon the welfare of the working people. We are striving, as we are given light, to assist our fellows in their demands on modern society. They ask, and we ask, in return for service rendered to society, that they be entitled to a living wage, not treated like a mule in the mines. We want better homes, better factories, better workshops, better conditions in the mines. Yes, in the mines where that awful holocaust occurred only a few hours ago. We want the risks of labour reduced.

They talk about the risks of capital. My God, men! Think of the risks of labour. We want a better life in America, both on this and the other side of the international line. We're men, all over the world. We're humans. And the burdens toil has had to bear for centuries are getting too heavy. It is intelligently conscious of its rights, and it is entering its plea for humanity, its protest against injustice. We want a nobler manhood, a more beautiful womanhood and a happier and brighter childhood. We want to make the world of to-day and to-morrow the marvel of the dreamers of the past. We want to make the present with its greatness and grandeur and progress as the dark ages of brutality and ignorance compared with what the future holds in store.

I have been reading in the paper—I don't know whether it is an editorial, an article, or an advertisement—some sentiments that apply to us all: As for the climber, he should remember

that it is not enough to carry his own load. Selfish and narrow men may do that, but he is not in that class of men. It is not necessary for a man to be heartless because he finds the up-hill path a hard one. Neither is it necessary for him to make a stepping-stone of his fellow man. He should make a stepping-stone of every failure he has experienced during the past, and when he sees a fellow climber on the direct road to failure, he should do more than sit down and study his own road-map. There is only one real success, only one goal worth the winning. The climber will need more than mere strength to win it. Courage, sympathy and gentleness are required of him, if he would make the grade.

The climber should not be satisfied with himself simply because he is doing all that his world seems to expect of him. If the Creator had not intended that he should strive for certain heights He would not have given him wisdom above the lower animals. Every man who is satisfied with a mere living should remember that it is just as instinctive for the wolf of the forest or eagle of the air to gain a mere living, as it is for him. Let him keep his eye on the eagle and soar aloft. Let him be not merely one of a million, but one in a million.

It must be recognized that nothing can be achieved without trial, nothing accomplished without courage and enthusiasm.

The application is alike to men of labour and business. We cannot afford to live for ourselves alone, for, whatever other conception we may have, we *are* our brother's keeper.

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(November 20th.)

## Why Women Want to Vote, and How They Hope to Win it.

BY MRS. E. PANKHURST.

ADDRESSING the Canadian Club, on the subject: "Why Women Want to Vote, and How They Hope to Win It," Mrs. E. Pankhurst said:

*Mr. President, Ladies and Gentlemen,*—I cannot help feeling, very strongly, at this moment, that the "privileged position" which ladies used to occupy was, in some respects, an advantage. We were placed upon a pedestal, if you will. We were household nonentities, sometimes they called us ornaments. We were, at any rate, negligible units in the community. We must live, move and have our being within the sphere prescribed for us. We were never expected to have any reason for our acts. We were irresponsible, and—harmless.

To-day I feel a great sense of responsibility—the responsibility of being the chosen spokeswoman for women; of having the opportunity—and opportunity always implies responsibility—of presenting our case, of seeking to make quite clear some of the advantages to be derived from our coming down if you will from the pedestal to which we have been elevated.

As a business woman I am glad to meet business men. I am free to express to you my gratitude, for myself and for the women whom I represent, that you have given me the opportunity of putting the case before you. I earnestly realize the advantage which that opportunity gives me. I am a business woman and I therefore recognize that being here to address you on your invitation is a good business movement, both at home as well as here. As business men you will appreciate that.

Now as a business woman I shall be about my business. I shall seek, in the brief time at our disposal, to make you understand that, despite all you may have read, ours is a thoroughly businesslike practical movement. Our project is a serious one.

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Mrs. Emiline Pankhurst is the founder and leader of Women's Social and Political Union, of England, and the recognized leader of the militant wing of the women's suffrage movement called the "Suffragettes."



Our decisions are arrived at only after careful and full reflection. We have gone about our project as practical business women and politicians. We have mapped our plan of campaign and are proceeding along lines carefully thought out and determined.

I am aware that most of you know us as a few irresponsible hysterical women making scenes without reason or purpose. There is a good deal of excuse for this misinterpretation and misjudgment. You have formed your judgment second-hand. You only know us from what has been said about us. You judge of us from the press. Well, the press has a way of its own. We don't control it. I wish we did. We need the press. But the press only reports what it thinks the public want, and what makes good "copy." It does not seem interested in a quiet, methodical, perhaps inert movement. It is looking for the sensation. It wants the startling, the unusual. We needed the press; we needed publicity. So we have given it what it is looking for. We did unusual things to direct attention to our project and our campaign. And, as was to be expected, only that part of our campaign which was unusual was reported by the press.

But, ladies and gentlemen, to understand the English movement you must see the plan as a whole. As business men you know that the working out of any great enterprise is a complicated and often cosmopolitan undertaking. The conduct of a large business enterprise is divided up into departments, each with a vital relation to the other. To judge the whole by one of the units which go to comprise it is an unwise, not to say an unjust, procedure. To estimate its real worth and its real force you must have the completed plan before you. You must look upon it as a whole.

There is not time to develop all the sides of our project now, for it is a big project, and has many sides. I must condense—for women can condense, and be just as practical as men—and if you take sufficient interest in the outline, perhaps you will attend the meeting to-night and hear the whole campaign more fully explained.

The whole thing was thought out on the eve of a general election, when the Liberals were returned to power after twenty long years in the wilderness of opposition. We set ourselves to seriously review and study the situation and the character of the party, and determine upon the best and most effectual methods of advancing our claims and securing our right in the matter of franchise.

Perhaps some one is inclined to raise a question at the outset. Why do women want the vote? Easily answered. For the same reason as men would want the vote under similar conditions. Many women are wage earners. Others are engaged in professional callings. The majority are doing their part in the home. Women bear their share of the burdens of the community. They want the vote as units who are contributing their part of the responsibilities and obligations of citizenship, who are bearing their share of the burdens of the state. Women want the vote as taxpayers. They want the vote as those who are helping to pay the salaries of the members of the Government. They want the vote as persons who have to obey the laws they have no share in making.

So, as I have said, they set to work to review the situation and determine how best to secure the right which they deemed was theirs, and which they had hitherto been denied. This, we determined, was the time—and the right time—to get the vote. We had been talking for fifty years. We had societies and organizations for thirty years. We had held meetings and signed petitions. A women's suffrage bill had passed its second reading. All this had been done, and yet we were no nearer getting what we wanted than when we started.

So we set about to consider the whole matter, and discover where our efforts had been unavailing. We asked ourselves: How did men get the vote? We set about studying history. And we found that persons outside the constitution never won constitutional rights by constitutional means. We began to study and to analyse the history of our own country. We learned therefrom that, preceding the adoption of every reform act, after all ordinary methods and procedure had failed, the reformers had recourse to measures of a more or less violent character.

Men had been successful, and we determined to imitate the men. We sought to adopt male methods to female requirements. The newspapers had taken no notice of our movement. It was humdrum and ineffective. It did not provide "good copy." We determined to break down the press boycott and gain the ear of the politician and the public. A number of the politicians declared themselves in favor of the movement. But they stopped short with sympathy. They made speeches—gallant men!—and told their audiences how much better women were than men—you know the kind of speeches. For years this performance had gone on. Then a bill came in, as usual, and afforded another "night off" for

its discussion in the House of Commons, before it was laid to rest. Occasionally the matter was mentioned on the public platforms, but never as a serious part of the business under discussion. When the politicians wanted the women to canvass for them, they were much with us. They made fine promises. They told us we could be of real service to politics. And then, when the campaign was over, the same men began to talk very learnedly of the high and sacred calling and position of womanhood, and opined that it should never be degraded by bringing women into the realm of practical politics.

We knew all this. We had experienced it often. We recognized that so long as it continued our efforts would only be met with amused tolerance. We could accomplish nothing. So we consulted history, and decided that we must alter our plan of campaign.

My friends, whether you like our methods or not, you must recognize that we have achieved results along the lines we aimed at. In three years we have brought our movement into the very forefront of practical politics. We have broken down the press boycott. It is true that we are not reported in the newspapers as we would like to be reported. But we would rather be reported anyway than not reported at all. We are anxious to have the attention of people drawn to our movement by any means. Even misrepresentation helps. We could have hoped for fairer and more earnest treatment, but we have not minded what we have got. It has been an excellent free advertisement for our cause.

The politicians in the cabinet don't like us, but they don't laugh at us. The House of Commons regards us very seriously indeed. We would sooner have their indignation, than their indulgent discussion, cheap sneers and jests in their smoking room. The indifference stage has gone by. They realize that we mean business, and have got a strong case. Our campaign has taken its position where we wanted it, in the forefront of the realm of practical politics.

Women being women need the vote more than certain classes of men. Their outlook differs from man's point of view. Sometimes I think they have a better conception of the true meaning of politics. Politics have changed, you know. Politics used to be the science of fighting other people. The highest kind of politics to-day is recognized to be the kind that builds up, the constructive politics, the politics that does not stop short of the homes of the people, and the making of



a great nation by assuming its responsibility for the birth, upbringing and training of the children.

But I am told it is the duty of the men to shield and protect women. I know many are ready to do their part. But since man, after all, is mortal and human, he is not always able to carry out his obligation. There are many—very many—who are glad to have their daughters go out, like their brothers, to do their share, and do it well, toward the upkeep and prosperity of the home.

Men are fond of talking of us as the weaker sex. Sometimes I wonder just what they mean. But if they mean what they say, then why handicap the weak? Why put the disadvantage on the weak in the great games of life? Why not handicap the strong? Why should the woman or the child who have lost the bread-winner of the home be put under a greater handicap? Wouldn't you feel more happy to know that the widow had an equal chance with men? If the daughters must go out into the world and fight their own battle, why not give them equal chance with their brothers to equip themselves for the campaign and hold their own?

It is true you will occasionally come upon the woman parasite, the woman who is content to live upon others and make no effort to contribute her share, whatever that may be, to the weal of the community. But these, I submit, are very few, and are nearly always confined to the wives and daughters of very rich men. But even these are not secure. The world has sometimes witnessed the terrible and pathetic spectacle of seeing these, utterly unequipped as they are, thrown out upon its arms to sink or swim amid its tumult.

So we ask for an equal chance. We have set ourselves about securing it. You may not like the way we have done it in England. You may not like our methods. Well, we haven't liked them ourselves. Some of them were pretty serious. But we had to adopt such methods as were at our disposal. Women were left without weapons, and had to evolve such means of battle as were at their command. The politicians were too busy to realize woman's side of it. You go to the average political meeting, and you hear the speakers discuss the needs, and the wishes, and the interests of the voters. They never speak of women, or, if they do, they allude to them as dependents.

Will you permit me to touch on the personal for a moment? I was left a widow before my children were grown up. My husband, when living, had been a politician of advanced opinions. He was engaged in the most conservative profes-

sion in the world, that of law. But he had high ideals. If he thought a thing to be right he was prepared to stand for it, even if it cost briefs. I agreed with him and we followed our course. We determined to give our children the best education they could obtain, and to educate them along the advanced lines which we had both accepted. But it happened that he did not live long enough to be able to give them their start. He had, however, encouraged me to share his zeal and his interest in public life. I was enabled to hold a respectable official position. And here the second element in existing conditions forced its notice upon me. Here I was, a public representative and now a public official, doing my public work faithfully and satisfactorily, and yet I was not considered fit to put a cross upon the ballot.

The anomaly of the thing filled me with protest. My boy had reached the age of twenty-one and had been accorded the right to vote, while I was still without any such right. To use a homely English expression, it wasn't good enough for me. The boy agreed with me, so we decided to take some action. The eighteenth and nineteenth centuries had witnessed the emancipation of men. The twentieth century was the century of the children. Only the women had been left out. So we decided to take action.

We saw Mr. Asquith, but we got little satisfaction. "You will get the vote," he told us, "when every woman wants it." "And how were we to know that," we asked. "You must find out for yourselves," was his response. "You must work out your own salvation."

We took him at his word. We set about working out our own salvation. And to do so effectively we studied history. We sought to learn how our brothers, the men, had secured reforms and rights. We determined to follow in their footsteps. And history told us a terrible story. It told us of the terrible methods by which the men had won their rights. It told us how they had taken human life and destroyed public buildings. But we did not want to take human life. Ah, sirs, we knew the cost of it. Sometimes we give our own to bring it in. So we decided to conduct our campaign in such a manner that nobody should be hurt, nobody except the women themselves.

And we made ourselves ridiculous, they tell us. Well, if you can win what you want by being ridiculous, why not be ridiculous? You've always laughed at us, anyway. We have always been flattered and jested at and with. We're used to being considered ridiculous, and we don't mind it. But it's



very different with the men. Cabinet ministers don't want to be made to appear ridiculous. They cannot bear it half as well as we can. They abhor ridicule, these veiled prophets of Khorassan, from whom we have torn the veil. It is they who are being made ridiculous. Think of the Prime Minister sneaking out of the entrance of a building with a cloth over his head, afraid to meet a few women. See him in Birmingham, being shot down the parcel tube of the post office to escape the possibility of encountering a woman. Isn't that the ridiculous part of it? If you can laugh yourself into the vote, why kill to do it?

So we have gone on, step by step, checkmating their every move, till we are getting the Government into a tight corner, when they begin to think that the easiest way out is to give us the vote we seek. Laughing ourselves into a vote, did I say? Ay, but behind the laughter there is tragedy. Women's lives are hanging in the balance. This is a very serious fight. Women are quite prepared, if necessary, to yield their lives for their conviction. They would do it cheerfully, knowing that it would contribute greatly to the ultimate victory. Yes, the suffragette may smile, but behind that smile is a fixed determination that if the sacrifice of her life is demanded for the cause, she is cheerfully willing to make it. Take the hunger strike, the starvation method—that is a terrible weapon on us, but it is, too, terribly effective. Officialdom knows that if one life slips through its fingers to the Great Beyond, the slow-going British voter will bestir himself and make it very uncomfortable for those in control. Behind the stomach pumps is that which is making the Government very uncomfortable and very anxious.

We have forced our project to the forefront. We have compelled the attention of Cabinet Ministers. They are now giving us consideration. And all this could have been done with less sacrifice of false pride. We recognize that we are putting ourselves against the greatest government of modern times. But we are of good courage, and will wage the battle to the bitter end. I have said but little, but I would that you should realize that this civil war of ours—for it is a civil war—has a serious purpose, and that people should know what we are about, and understand how much it means, not only to us but to the country as a whole. We are fighting in the most civilized country on earth, a country we are proud of in many ways, a country that should take the lead in all matters of reform. We are working for the emancipation of half the human race. We have big ideals. We seek to raise the status



of womanhood, and thus raise humanity as a whole. We seek to secure intelligent citizens in the homes for the training and upbringing of the children.

It has been said that there never was a great man who was not the son of an exceptionally intelligent mother. So you see, after all, that the men will gain more than we shall in the long run. It was always thus—probably always will be. The sons are first with the mothers, just because the sons are men. The daughters may be clever, but the softest spot in the mother's heart is for her boy. I know whereof I speak. Even now I am hastening to return to the boy who is lying ill yonder beyond the ocean.

I have concluded, as I began, with the personal touch. But we are out in the fight in this great movement, and we cannot reveal much of the softer side. We must turn to the battle with its stress and seriousness, for it is only by fighting that the cause is ever won.

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(November 29th.)

## Social Experiments in England.

BY J. BRUCE WALLACE, M.A.

**A**DDRESSING the Canadian Club on the subject of "Social Experiments in England," Mr. J. Bruce Wallace, M.A., said:—

*Mr. Chairman and Gentlemen,*—Since coming to Canada I have frequently heard reference to statements made concerning the condition of the people of England—the poorer people I mean—by distinguished members of your Club who have recently visited England. Some of these statements I understand have been met with protests in England, protests that may work for great good.

No one can possibly exaggerate the appalling condition in which a considerable section of English workers find themselves to-day. There are, I am glad to say, also a considerable section of artisans who are highly skilled and well paid, and who live well, but the researches and investigations of Sir Charles Booth, of London, and Mr. Rountree, of York, have shown that one-third of the population of the United Kingdom are living below the poverty line. If they never spend a penny on liquor, or tobacco, or a newspaper, or in amusement—and never put a copper on the collection plate on Sunday—still they have not enough to meet the bare physical necessities of life.

Let me explain what this terrible condition of affairs implies. One-third of the population of London have one guinea per family as the maximum weekly wage. That is the maximum, you note, it goes all the way down from that to starvation and nothing. But let us take the maximum of one guinea per week and work it out. One-third of this amount goes at once in payment for the miserable dwelling which they call home, leaving fifteen shillings as the maximum for all the requisites and necessities of civilization. Just think that over—and that, as I have said, is figuring on the maximum wage.

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Mr. J. Bruce Wallace was for some years Warden of Mansfield House University Settlement, London East, and more recently had been associated with the famous "Garden City" movement, to which he refers.

So there is confronting England a great social problem. The children of this large section of the community—the section to which I have alluded who are living below the poverty line—the children of these people are growing up under conditions where even physical, not to speak of intellectual and moral, efficiency is impossible. There cannot help but be deterioration. In London the problem is, of course, more acute, because of the immense population, but it is not confined to London. Other cities are confronted with like conditions.

I have been led to understand from some of you that there is some discontent in Canada over the general character of the immigrants you receive from England. I am not surprised that considerable discontent is experienced at the quality of some of the English immigrants. Think of the conditions from which this stock has sprung. During the first half of last century, the women were required to work sixteen and seventeen hours a day, sometimes to within a few days of their confinement. Then the child was sent out to work in the workshop or the factory at the age of seven or eight years. All this has deteriorated the English stock to some extent. It could not do otherwise. And the result is that a certain amount of the social wreckage cast up by bad land and economic conditions reaches Canada, and you find the serious—well-nigh impossible—obligation thrust upon you of transmuting that wreckage into worthy Canadian citizens.

But there have been some notable attempts on the part of certain British philanthropists and reformers to grapple with the great problem. One notable and successful social experiment was conducted in Wales, when Robert Owen established a model settlement at New Lanark. The firm of Robert Owen had the right idea. It aimed at business success, but it determined that making a fortune was not the primary business of life. It concluded that its duty and privilege demanded that it should look after humanity, at least such humanity as was contributing to the success and development of its business. Robert Owen started in the country and secured land, and built up a town. It was different from the ordinary English industrial town. In most industrial centres there are streets of sordid dwellings, unclean surroundings and cramped conditions. New Lanark was peopled by wholesome and beautiful homes. What was the result? For a whole generation there was no such thing as a Police Court case, and drunkenness was a thing unknown. The people



lived in happiness and content. The experiment began to attract the attention of the country. People were amazed at the results secured and the influential character of the community. But, unfortunately, attention was diverted from the great experiment to the theological heresies of Owen. His views did not please many of the evangelical people. He did not believe in total depravity and held that degeneration was caused by environment.

They called Owen an infidel, but he set them a noble example of loving his neighbor as himself. Yet he was denounced by eminent evangelical people because his work was social rather than evangelical.

But the example of Owen has had its effect. Employers of labor are beginning to realize that they have duties to all who participate in the development of the business. Other efforts have followed that of Owen. Lever Brothers, the big soap manufacturers, have established outside of Birkenhead a large and improved community. All its inhabitants are well housed and well looked after, and facilities are provided for employees to develop all round.

But such social experiments do not go far. They can only expect to make a start. The fierce warfare of business has been going on for years. Manufactures have been engaged in squeezing out competition. Isn't it now time they were sharing the benefits accrued with those who helped to obtain them? As far as the example goes it is excellent. It quickens the conscience. It develops the highest and best in mankind. And it raises the scale of workmanship to a higher level.

Other important social experiments have been conducted by the cocoa and chocolate manufacturers in England. The Cadburys, the Rowntrees, and, in a lesser degree, the Frys have all done something. They have sought through their output to provide a wholesome substitute for alcoholic drinks. They have done much towards creating a new taste. They have built new factories in the agricultural land and have surrounded them with suitable dwellings for the workers. There is a park and a little plot of land for each family cottage. There is a doctor to prevent them getting ill. The young women are all provided with scientific training in domestic economy and preparation for motherhood. All are treated not as mere hands, but as brothers and sisters of the firm.

Then came the creation of Brownville, which was made into a national trust. Ground values rapidly increased and

the profits went into a fund to use for the extension of the town. The Garden City movement was launched based on Eben Howard's book "Garden Cities of To-morrow." It sought to escape the enormous tribute to ground landlords. In London alone the annual tribute to owners of the ground for allowing others to invest it with value is fifteen millions sterling, more than \$75,000,000. And yet in that selfsame city one-third of the population are below the poverty line. So, as I said, an organization was formed to promote Howard's ideal.

The whole project was investigated through agents and a first instalment paid upon the land. The enterprise was named Garden City, Limited. The profits were limited to five per cent. interest on the outlay, and all speculative profits were eliminated. The whole site was surveyed and experts put on the problem of making an ideal plan for the city. There was a garden for every cottage. The community was supplied with gas, electric power, good roads and other necessary factors of modern life. Such firms as W. H. Smith & Sons, J. M. Dent & Company, printers and book-binders, engineering works, iron works, tapestry and embroidery crafts and various other handicrafts have established themselves, and in the fifth year the city is such a success that others are springing up. There are now 6,000 there at work, each with his own house and garden. In the city local option in licenses prevails on the town site proper. Two votes have been taken and the people both times voted for no licenses on the town site. Thus liquor temptations are eliminated.

There may not yet have been time to work out all the details of organization, although if one Garden City can operate successfully with 35,000 population, there should not be any great difficulty in extending the movement to a great city of 6,000,000.

The movement is in the right direction. Its direction and object are to lessen existing evils and to develop the evolution of better social conditions. We appreciate the difficulties experienced in the overcrowded cities and believe that the remedy is to bring the people back close to the land. We cannot get land near London at agricultural prices, and even if the site there were paid for the increase of ground values would constitute a difficulty in making it a desirable place for the development of the movement.

There are several schemes arising out of the project. It is proposed to form a co-operative Garden City movement;

to build a second Garden City to be occupied by the workers in co-partnership shops, the whole to be co-partners in the social system. Whatever the result the social conscience has been awakened and the moral evolution is under way. We are doing something in England.

And what about Canadian conditions? You are not yet confronted with the problem that meets the old land with acuteness. In Canada if they start shoving and elbowing they don't shove one another into the sea. There is the far west to go to. In England you are elbowed out of existence. But before long at your present rate of growth and with the steady inflow of immigration your cities will have to face such problems as ours. You have every scope out here for the adoption of the principle of the Letchworth Garden City movement. Already the visitor notes the wild gambling in increment ground values which it is best to avoid.

I thank you very heartily for this privilege of addressing you. I trust the patriotic inspiration of such institutions as the Canadian Club may be adequate to deliver you from the worst features of our English mistakes, and that Canada will develop and progress until she becomes not alone the envy of the whole earth, but the admiration and example of the whole earth.

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(December 15th.)

## The Habitant of Quebec.

BY SIR LOMER GOUIN.

ADDRESSING the Canadian Club, on the subject: "The Habitant of Quebec," Sir Lomer Gouin said:

*Mr. Chairman and Gentlemen,*—The fostering of patriotism by encouraging the study of the institutions, history, arts, literature and resources of Canada, and by endeavoring to unite Canadians in such work for the welfare and progress of the Dominion as may be desirable and expedient, is a work of which any man or body of men may well be proud; and this, as I glean from article 2 of your constitution, is the purpose of the Canadian Club of Toronto.

To be invited to address an association having such desirable and such praiseworthy objects in view is an honor which I greatly appreciate.

One of the first steps towards that desirable union of the various elements of our population for which we are striving appears to me to be the closer acquaintance and more intimate intercourse between neighbors, which conduce to a better mutual understanding.

It was to Quebecers one of the very pleasing incidents of the great Champlain Tercentenary in Quebec in 1908, that our sister province of Ontario was represented by its distinguished Premier, Sir James Whitney, and several of his colleagues; while the generous assistance in promoting the success of that celebration, which was so willingly given by your fellow citizens, Colonel George T. Denison and Mr. Bryon E. Walker, and by the Hon. Colonel Hendrie, representing your Provincial Government on the National Battlefields Commission, is greatly appreciated by the people of my own city and province.

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Sir Lomer Gouin, Premier of the Province of Quebec, is by birth and training specially qualified to speak of the virtues and qualities of the French Canadian Habitant. He has been in public life since 1897, when he was elected to the Provincial Legislature for Montreal. In the following year he was appointed a member of the Public Instruction Council, and in 1900 he was made Minister of Colonization and Public Works. He has been Premier since 1905.

The more that we can have of such interprovincial intercourse, the better shall we become acquainted with each other, and the more shall we be able to appreciate each other's merits. If anything that I can say to you shall tend towards a better understanding between the people of our respective provinces, I shall think myself extremely happy.

With at least one element of our Canadian population I can claim a pretty close acquaintance.

The Habitant of Quebec may be regarded as the original type of my province in very much the same manner as you may claim the United Empire Loyalist as the original type of yours. The Habitant is not without interest to any student of the social conditions and problems of our common country, and perhaps you would like to hear something of his personal characteristics, his aims and his ambitions from one who has known him from earliest childhood. While he has been the subject of much criticism and misrepresentation from some who should know better and from many who have spoken and written in ignorance of his true character, it is a pleasure to me to be able to refer to the appreciative efforts of many English-speaking writers, like the late Dr. Drummond, of Montreal, and your own Professor Wrong, to render justice to the Habitant as they found and knew him.

Let me say at the outset that the very name "Habitant," which strangers to the province of Quebec are sometimes inclined to regard as a term of reproach, is really one of dignity. The original tillers of the soil in Lower Canada, who first assumed the title of "Habitants," while holding their land under feudal tenure, would not accept any designation such as "censitaire," which carried with it some sense of the servile status of the feudal vassal in old France, but preferred to be called a Habitant or inhabitant of the country—a free man and not a vassal. And so the designation obtained official recognition in New France, and has become the characteristic name of the French-Canadian farmer among English-speaking people. When it is remembered that for the first 150 years of the entire 300 of Quebec's history, the only inhabitants of the province were of French birth or extraction, it will be seen that the term Habitant has subsequently served to distinguish the families of original founders of the country from immigrants of a later date from other lands, just as the addition of the letters "U.E.L." to the names of some of your own original settlers from the former English colonies to the south of us served as a title of great distinc-

tion to its proud possessors, from among the later arrivals from Europe in Upper Canada.

The attachment of the Habitant to the land is one of his most striking characteristics. In many instances, farm lands are still held by the lineal descendants of those to whom they were first granted by the King of France, or his representatives, in the earliest days of the colony; and when, last year, a committee on the Old Families of the Province of Quebec was formed at Quebec, over 270 of such families claimed and received medals and diplomas of honor, the latter of which testified that those to whom they had been awarded still owned the family homesteads that had come into possession of their ancestors from 200 to 250 years ago, and that they had ever since remained in the occupation of the same families. In every one of these cases satisfactory proof of the correctness of the claims set forth had to be established by official notarial deeds. Is it any wonder that families with such a record are proud of it and that they glory in the title of Habitant?

For many years, of course, and in some instances for several generations, the early occupants of lands in New France suffered all the hardships of new settlers. In addition to those experienced by the pioneers of Upper Canada at a later date, there were the constant dread and frequent depredations of hostile Indians, and the hardships incidental to the French and English wars in North America. Many saw their cattle carried away to feed one or other of the contending armies, and their crops and dwellings destroyed by invading troops.

The cession of Canada to England by the King of France left the Habitant, as it had found him, in undisputed possession of his land and other property. Remaining as French as ever in character, in faith and in speech, as "Habitant" or "Canadian" as ever in his love for the land discovered and colonized by his ancestors, the country of his forefathers' homes and struggles and graves, and of his own and his children's ambitions, hopes and love, his fidelity to the flag "that for a thousand years has braved the battle and the breeze," though to him quite new, has never been called in question, while his loyalty to Canada is that of the most fervent patriot.

The natural increase of the French-Canadian population of North America is little less than miraculous. From the little group of some 60,000 people living here at the end of the French regime in Canada, there has sprung up on this northern half of the continent a French-speaking population estimated at over two millions of people. This continual and wonder-



ful multiplication of this element of our population has become almost proverbial. You have all heard of the many families of fifteen, twenty and even thirty children in the province of Quebec. Cases are on record where the parish priest, whose people pay him with the twenty-sixth part of their farm produce, has also adopted and educated the twenty-sixth child of the family.

Despite the cares and the responsibilities of maternity, there are few more active, more helpful and more light-hearted companions than the Habitant Wife and Mother. "La Belle Canadienne" they call her, and how well she deserves the compliment. How attractive she is, those of you who have travelled in the province of Quebec don't need to be told, and those of you who have not, should come and see. How good she is, time would fail me to sell you. Usually of robust constitution; strong in the religious faith that sustains her under her many burdens and responsibilities and in her sense of duty; domestic, frugal and industrious; a devoted wife and indulgent mother, she appears to be a combination of all the virtues.

The Habitant is prouder of his large family of children than of any of his worldly possessions. The poorer he is, the more delighted he appears to be with them. And the more numerous his family, the greater number of willing workers there are upon the farm. To the good God who gives them so large a progeny, the happy parents will often make the greatest of sacrifices to give back one in return, to be trained for his service in the sanctuary. The brightest and best of the flock is selected, with the approval of the parish priest, for the holy mission, and the height of human ambition and happiness is reached for them, when the old father and mother, occupying the seats of honor in the church, are the first to receive the sacrament at the hands of the child whom they have given to God, when he celebrates his first mass.

In no family are the ties of filial attachment stronger than in that of the Habitant, and not alone in the size of his family are the traditions of patriarchal times perpetuated. One of the most touching customs of some old Canadian families is that observed on New Year's Day, the great social festival of the French-Canadians, known as *La Benediction Paternelle*, the father's blessing of his children. Sometimes it is delivered after Mass. In other families the touching observance takes place much earlier. The historian of Montcalm and Levis, the Late Abbe Casgrain, a brother, by the way, of your own late Senator, Dr. Casgrain, of Windsor, has related how the

New Year was ushered in by the family circle of his late father.

"At early morn," he says, "our mother woke us up, attired us in our best Sunday suit, and gathered us all together, with the house servants following, in the parlor: she then thrust open the bed-room door of our father, who, from his couch invoked a blessing on all of us kneeling around him, while emotion used to bring tears to the eyes of our dear mother. Our father, in an impressive manner accompanied his blessing with a few words to us, raising his hands heavenwards. Of course the crowning part of the ceremony to us was the distribution of the New Year's gifts, which he had at first kept concealed behind him." Another record of older date tells of Pierre Boucher, who was Governor of Three Rivers in 1653, the father of fifteen children,—he died in 1717 at the age of 95—blessing on New Year's Day the kneeling group of sons and daughters, all listening to the words of wisdom and kindness falling from his venerable lips. For many years afterwards, on the anniversary of the old patriarch's death, there was annually read, in the presence of the assembled family, all kneeling, his last will, entitled "The Legacy of Grandfather Boucher." In this memorable testament, each member of the family was addressed in turn, while the wisest counsels mingled with the effusions of paternal affection. Concluding, was this general leave-taking of all: "Love one another sincerely for the love of God; remember that you will one day be called, like me, to appear before God, to render an account of your actions; hence, do nothing of which you will later have cause to repent. I do not leave you great riches, but what I do leave has been honestly acquired. I would willingly have left you more, but God is the master of all things. I have no enemy to my knowledge. I have done what lay in my power to live without reproach. Try to do the same."

In olden times the seigneur, or lord of the Manor, was usually godfather to the first-born of the children of his tenants, and to him, as to a parent, his god-children were wont to go on New Year's Day, and we have it from M. de Gaspé, in his memoirs, that on one occasion he saw no less than a hundred children go to call upon the seigneur at the manor house.

Some of these old customs have now passed away, and others are less frequent than formerly, but the family affection and respect for authority which they illustrate still



remain as a part of the heritage handed down to the present generation by their forefathers.

Happy in his home and contented with his lot, the Habitant's light-heartedness and freedom from worry displays itself in a variety of picturesque and innocent amusements. He is a born raconteur, and nobody is fonder than he of music, song and story. Some of his folk songs, like his Christmas carols, came with his forefathers from the land of his origin. Others are fragrant of the soil of Canada.

A country wedding in the province of Quebec often involves two or three days' rounds of festivities, which are sometimes continued from the house of one relative to that of another, till the whole string of family connections has been visited.

The New Year season is specially devoted to visiting, and to the personal tendering of good wishes, not only to family connections, nor yet alone to intimate friends, but to the entire round of neighbors and acquaintances.

Not all the children of the Habitant remain upon the land. Some are sent to college, and entering one or other of the learned professions, or a merchant's office, often rival in their subsequent success, the careers of the more highly favored classes.

French Canada, as it has been called, is naturally proud of those of her sons who have rendered distinguished services to Canada and the Empire. De Salaberry, the victor of Chateauguay, is a national hero in Quebec. Sir Percy Girouard is only one of the many distinguished British officers to spring from French-Canadian stock. The people of my province are proud to have given Sir Wilfrid Laurier to the Dominion and Empire, to have furnished Lieutenant-Governors for Manitoba, British Columbia and the Northwest Territories, to have given a Cardinal to their church, Chief Justices and other Judges to the Supreme Court of Canada, and statesmen like Chapleau, Mercier, Papineau, Lafontaine, Cartier and Dorion, to the political leadership of their country and their own Province.

Counties composed almost entirely of French-Canadian electors have been glad to show their liberality by electing to Parliament Sir Henri Joly de Lotbiniere, the late Hon. George Irvine, the late Colonel Rhodes, the late Hon. William Price, the late Judge Aylwin, and other English-speaking representatives; and when the Hon. Robert Baldwin was rejected by his old Upper Canada constituency, it was the purely French-Canadian county of Rimouski that gave him a seat in parliament.



It was the late Mr. Mercier's government that asked and obtained from the Legislature of Quebec the vote of a subscription to Toronto University, after its disastrous fire, and Quebec will not soon forget the generous vote of \$100,000 last year by the Legislature of Ontario to the funds of the National Battlefields Commission.

In the ranks of finance and commerce many sons of Habitants are occupying prominent positions to-day, both in the Province of Quebec and elsewhere.

With the recent establishment in our Province, by the Government over which I have the honor to preside, of technical and commercial schools, many more careers than formerly will be opened up for the younger generation of our people.

We owe much, however, to our classical colleges and universities. They furnished the necessary education and training to our parliamentary leaders who would otherwise have been poorly equipped for supporting the struggle for a constitutional and parliamentary system of government, which was waged in this part of the country by Baldwin and the Upper Canadian reformers.

In an indirect manner the classical and theological colleges of old French Canada contributed to the strengthening of the ties between Great Britain and Canada. They provided the Roman Catholic church in Canada with priests and with bishops who were sons of the soil and devotedly attached to the material as well as the spiritual welfare and future of their native land. Loving French as the land of their ancestry, but fully realizing the extent of the popular liberties guaranteed them under the present regime, they have ever been the most stalwart supporters of the British connection with Canada. But on this point I prefer that one of your own historians should testify. Professor Wrong, who spends his summer holidays among us at Murray Bay, and knows the Habitant almost as well as if he had gone to school with him, says:

"When the American Revolution began, the bishops were strenuous for British connection, and from the pulpits came solemn warnings against the Americans. Again in Britain's war on Revolutionary France the Canadian Bishops were with her, heart and soul. They ordered Te Deums when Nelson destroyed the French fleet at the battle of the Nile, and over Trafalgar there were great rejoicings. After Waterloo we find in French Canada perhaps the most curious of all the thanksgivings; Te Deums were sung and the people were told

in glowing terms of the victory of the "immortal Wellington" which had covered "our army" with glory and ended a cruel war. Later, in the days of Papineau, the church opposed rebellion; she has since opposed annexation to the United States."

It is quite easy to explain why no element of Canada's population is more intensely loyal to Canada than the Habitant, for unlike the Englishman, the Scotchman or the Irishman in Canada, the French-Canadian has no longer any racial affiliation in a political sense with any old-world power. Canada is essentially "*son pays et ses amours*," the object alike of his affection and his pride, and the subject of his most patriotic songs.

Of these I know of none more touching, not only in its language, but because of the circumstances attending the closing years of the poet's life, than the address to Canada by Octave Cremazie, whose sad fate it was to end his days a mourning exile from the Canada he so much loved, although it was in sunny France of his forefathers.

Addressing Canada he says:

"Heureux qui le connaît, plus heureux qui l'habite,  
"Et, ne quittant jamais pour chercher d'autres cieux  
"Les rives du grand fleuve où le bonheur l'invite,  
"Sait vivre et sait mourir où dorment ses aïeux."

Happy, he says, are those who know her, happier still are those who inhabit her, and who, never deserting the banks of the magnificent river where happiness always invites them, to seek fortune under other skies, know how to live and die where sleep the remains of their ancestors.

Such is the French-Canadian's attachment to Canada that nothing that is Canadian can fail to interest him. To me it is a matter of much gratification to have been asked to address the Canadian Club of Toronto. If anything that I have said to you shall tend towards that more intimate knowledge of each other that should exist between the people of our respective provinces, and that will facilitate your patriotic mission of bringing about a close union of the various elements of our population, I shall not have spoken in vain.

Let me close by assuring you, gentlemen of Toronto, that we of the Province of Quebec, as you are, are fellow-subjects of one King, one Crown, one Throne. The same flag that you fly floats above the central tower of our Parliament House in Quebec. I do not need to recall to you any of the names

of my many fellow-countrymen who have fought in its defence, not only in Canada but across the seas as well. And you are not likely to forget that it was a French-Canadian Premier who declared that the last gun in defence of British sovereignty in Canada will be fired by a French-Canadian.

The Habitant makes no effort to conceal his affection for France. His love of her is for the land of his origin and his early ancestors. His love of Canada is for his own, his native land. He recognizes kindred affections on the part of Canadians of other origins. So may it continue; Shakespeare makes Brutus say: "Not that I love Cæsar less, but that I love Rome more." Thus may it be with all of us! May we not love the land of our respective origins less, but may we love Canada more!

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(December 20th.)

## The Boy Problem.

By C. J. ATKINSON.

ADDRESSING the Canadian Club, on the subject: "The Boy Problem," Mr. C. J. Atkinson said:

*Mr. Chairman and Gentlemen,*—I wish at the very outset to thank you on behalf of the boys for this opportunity of advocating their interests. The Nineteenth Century was said to have been the Women's Century, and those of us who are engaged in work for the boys are trying to make the Twentieth Century the Boys' Century. At the close of the Nineteenth Century the late Henry Drummond claimed that the boy was being re-discovered. Although the first decade of the Twentieth Century has not passed, yet, those who are engaged in the work have come to the conclusion that it is not so much a question of discovering the boy as of giving him an opportunity to discover himself. Now, "The Boy Problem" has been given to me as the theme of my address this afternoon, and naturally I must take my illustrations from my work, and as you are practical men you will no doubt appreciate what has been accomplished. Some have said that it is not so much a boy problem as it is a parent problem. I might add further that it is a grandparent problem, so in reality there are three problems. The boy problem is still a very large one, and the subject needs to be carefully considered.

Now there is one thing that impressed me very greatly in boys' work, and it was that to keep boys out of mischief, giving them something to do was a prime essential. That was the first thought I had in connection with the line of work that

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Mr. C. J. Atkinson, though a layman in educational matters, is a pioneer in the "Broadview idea" of vocational or industrial play. He founded the Broadview Boys' Brigade in 1895; in 1902 it became the Broadview Boys' Institute and recently the work has been incorporated with the Toronto Y.M.C.A. The Institute was organized for work among boys between the ages of 12 and 18, and the property on Broadview Avenue consists of a large club building and 5½ acres of land, the greater portion of which is divided into 84 plots or farms and gardens, 10 by 40 feet in area and cultivated by the boys. In addition to this there are evening classes in many industrial subjects, an active athletic organization, besides many original educational features. Mr. Atkinson has been superintendent since its organization.

we have since taken up. I came to the conclusion that a good deal more judgment was used in connection with the training of girls than of boys. When you provide amusements for the girls, the toys, etc., selected were dolls, dishes and other implements that suggest their future vocation, and the result is splendid mothers. With boys, what do you provide? You fathers think your boys want something to amuse themselves with, and so you get them balls, bats, lacrosse sticks, hockey sticks, and things of that kind. Many think that that is the only thing of interest to them. What is the result? The boys are going almost sport mad. That is the reason why you business men, when you want to keep the office staff a little later on a Saturday afternoon, find how difficult a matter it is. Sports occupy almost too large a place in the life of the boy. I conceived the idea therefore that we should give the boy employment and work along the line of the work that he would take up later on in life—vocational play, industrial play. Whether that would be popular or not, nothing but experience would prove. That is what we have attempted to prove, and what we are experimenting with down there at the Broadview Boys' Institute.

Now, the city owes a great deal to a boy, and I hope the result of the talk this afternoon will lead you to the conclusion that you ought to pay the debt. A boy in a city has disadvantages as compared with the country boy. Here are trees, but he cannot climb. He sees flowers everywhere, but he cannot pick them. He sees beautiful boulevards, but he cannot play on them; and stones just the proper size for throwing, but he cannot throw them. Even the horsechestnut falls right into his mit, and he cannot throw that either. Naturally, if you are going to do your duty by the boy, you must provide some means of working off this surplus energy, because, if you do not, it will work off in other channels that lead to the necessity of children's courts and other requisites.

Therefore, the playground is a very important matter, and I hope that you will consider seriously the needs of this city along that line, because I cannot speak of the boy problem or boy interests without referring to that. Play is natural, not only to boys and girls, but to every living thing in the days of its youth. In early years or early days or early months, every animal seems to play naturally and has the play instinct. With the boys, this is uppermost.

And there are some other features that you want to remember in considering the boy. He sees the humorous side of everything, and you can be talking to him along the most



serious lines, and if you make a single slip of the tongue, a little mistake that seems of no moment, he will laugh, and you will lose the effect of your moral teaching. Humor must be uppermost with him, and it is always well to consider this in planning for boys. Our plans have been based upon the broadest natural outlines. We feel we must get the boy employed, that we must not simply provide him with sport; he needs that too; but we must give him play along the line of a future vocation. I had this in mind for years before we started in down there, and one of the reasons why I wanted a large piece of property and made this big investment referred to by the Chairman, was because we must have land enough and elbow room enough, if we are to do anything for the boy.

We started our little township the very first spring, dividing the land into some 70 or 80 little farms 10 ft. by 40 ft., and these were turned by the boys into flower and vegetable gardens, and public plots, and in that way we got them to working in the soil. Now, it was predicted that that would be a very good thing for the boys for one season, but that it would not continue, and I merely want to testify this afternoon that this work was more popular this last summer than it ever has been, and that for seven years it has been growing in popularity.

Several things have been accomplished there; among others, something that I did not even anticipate. We have found the work to be a splendid thing, not only from an educational standpoint, but from the standpoint of health. As an exercise, working the soil, whether in the spring of the year with spade, or later on with the hoe, or pulling the weeds even, the boys are out in the open, and it is a good thing for the health.

Then, there is the educational aspect, opportunities for nature study. The first season, when the flowers and vegetables would make their first appearance through the ground, the boys would come running to me to go out with them and look, as though I had never seen a radish peeping through the ground before. It was the result of their effort. A growing boy should be surrounded by growing things or he is not satisfied.

Now, I did not anticipate that this work would give opportunities for business development, but I soon discovered that it did. We had a red-headed, freckled boy, not much in appearance, but who had a twinkling little eye which suggested much. I found that he was buying the half-grown



crops from the other boys. He would, for instance, pay them so much for each row of beets, onions, turnips, etc., that they would cultivate, and he was to sell them. He invested very largely, so largely in fact that he had to borrow money to carry on his operations. I insisted on his banking his money in the Institute Savings Bank and upon his keeping books so as to be able to report on the different cases, which he promised to do, and did do later on. The result was that in the evenings you would see the boys' carts, made up of baby carriage wheels and old soap boxes, lined up at the Institute gates, and this boy busy doing up his vegetables, which the other boys distributed, and on Saturday he went and made his collections, and the people were glad to buy from him because they got their vegetables so crisp and fresh. The boy found ready customers, and you can understand how people would prefer to buy from the boys rather than from the men on the wagons. At the end of the season he reported on several transactions. For instance, he bought five rows of onions at 10 cents a row, 50 cents; the boy selling the same to take care of them. Well, with what he had sold in green onions, and the value of the matured stuff, he realized \$1.50 from the five rows. At the end of the season we had a summing up, as we always do, in fact we have two or three of them during the year, and on this occasion I preached to the boys a little from this text: "You can be a fifty-cent boy and do the work, or be a \$1.50 boy and let someone else do it." I told the boys that it generally took men forty or fifty years to find that out, and that the ones who discovered that early were the \$1.50 men. That naturally aroused them a little bit, and the result was that next year several wanted to start in this business, but no one wanted to sell.

Another thing of interest to those who care to study these social questions took place. Some of the bright boys managing truck farms in this way commenced to form combinations or syndicates. The owners of several of these plots would combine. One of those in the combination would have a good business head and go and get the customers and do all the business part of the work, and the other boys would attend to all the plots in common, and the crops would be bulked and sold together, and the profits divided. The spirit of combination is in the air, and they have been breathing it in, and just imagine for a moment what that means in the life of the boys, even to those who do not engage in it! So far as practical business experience is concerned, here are boys fourteen and fifteen years of age who have to think for themselves and

to use their own judgment. Do not decide everything for the boy; let him decide for himself. When he comes for your opinion, try and draw him out and get his opinion. The chances are you will be able to agree with his opinion, and the result will be that he will have a greater esteem for your advice and more confidence than ever in himself.

When the autumn came, we started industrial classes. My idea was to start the winter season much as we had the summer. Several principles were involved. One was that we were not going to duplicate any of the work carried on in the public schools. I had come to the conclusion that we should have something whereby they might employ their hands as well as their heads, so all our classes were industrial; and we have since had the following classes in operation: Manual training, clay modelling, wood carving, printing, show card lettering, free hand and mechanical drawing, cooking—the principal classes touching the different vocations and different callings. My idea at first was that they would be purely educational. A boy could not know too much no matter what his life pursuit, and so he should have his hands educated as well as his head. This general education plan has, however, after seven years' experience, given place to the idea that our classes are vocational. Of the boys interested in agriculture we find eighteen or twenty of them on farms. I could tell you very interesting experiences as to how they persuade their parents to go on to farms, and the success they are making of this work by carrying it on in a practical business way as they did their little township plots.

You can see what that means too in a community. We have the country giving to the city great numbers of boys constitutionally fitted to make splendid success in business and in city life, but there are very few going back to the country. Now, in order to have a healthy body, there must be a complete circulation, and it is the same with the body politic. You must have not only the farm boys coming into the city, but the city boys going back into the country, and I think if something like that which we have been doing were introduced into the public school courses, it would very largely accomplish that result.

Now, among those who have gone out from us, besides those following agriculture, we find those who are carpenters, builders, pattern makers who had been working in the manual training classes, and those who have been studying drawing we find went to the lithographers and engravers, while those who had been in our printing office went to the printing trades,



and so on right through the list. I therefore have changed my mind, and am convinced that these classes were vocational. The boy was finding his bent in life. Don't you think it worth while to try and discover what a boy is fitted for, and fit him into just the groove he is best adapted to? You know how many good carpenters have made poor business men, and how many business men had better have been at the plough, and so on all through the list. Anything that can be done, therefore, should be done to find out what a boy is best fitted for, that will make him discover himself, and what his bent in life is, and then follow it. Taking up these industrial lines does not magnify the business life, which I think is sufficiently taught in clubs and schools. We must have our mechanics, and the better mechanics we have, the better for all concerned; and I endeavor to point out to the boys that even in the matter of salaries the foreman and master mechanic has the advantage of the man in the office. So we have tried to magnify that side of life as well as the agricultural side.

The city boy is inclined to make fun of the farmer and speak of him in a jocular way. Our boys, however, take considerable pride in donning cow breakfasts, and overalls, and calling themselves farmers, and we always call them farmers, and they glory in it.

This rural township suggested a municipal government as an education in citizenship. That is all-important. I think that it is one of the best features of the work. The municipal idea was started, and later developed into a commonwealth. It not only educates the boy in regard to the question of elections, because they have to elect councillors and reeve, but the boys who are elected have opportunities for obtaining business experience, and this seems immediately to give the boy a sense of responsibility. They are voters, free-holders, and they feel that if the men they elect do not do their duty, they are themselves responsible. I find as a result that they also have a new sense of respect for law and order. You know the opinion boys have of the police. The boys want to see the fun in everything. Now, there is considerable fun in some policemen, in others there is none. The boys try to find it though, and so the policeman is made the butt of a great many practical jokes. It is bad that a boy should have a poor impression of a policeman, and they seldom see one without trying to "get him going" as they say. I had an incident that occurred in connection with the Old Boys' Brigade when we used to drill in the basement of a church, and notwithstanding warn-



ings to the boys to behave themselves, a policeman came in one night and said, "Are you responsible for those boys?" I said, "Yes, sir." He said, "They are a terrible nuisance out there and give me a great deal of trouble. They try to get me to chase them, and then when I do chase them, they rush around the corner, and I cannot catch them." Now, I did not want them to do that, and I tried to remedy it. The next night I referred to the fact that apparently they were not satisfying the policeman on that beat. I told them also that we were organized members of the Brigade, and under our constitution must have respect for authority, and I said, "Now, this man is a sergeant, and when you go out, you should salute him and show him respect." That night they went out with a rush as usual, and a little while afterwards in came the same policeman more excited than ever. He said, "Why, the boys were worse than ever to-night. They came up and saluted me. They not only saluted me one at a time and singly, but they marched past in companies and platoons and battalions and saluted me every time they passed, and," he says, "I have simply run in here to escape them." I had to laugh in his face, I can assure you. I said, "But, did you salute them back?" "What! salute those young plagues! I did not." I then told him that I had told the boys to salute him and show their respect for him, and that he should salute back. The next night I told the boys again what they should do about this saluting business, and they kept on saluting the policeman until he saluted back, after which they went on about their business. I think if the police would only remember that they had been boys themselves once upon a time, it would aid very, very materially.

This commonwealth idea has developed into great proportions, as you will realize when I tell you that we have four provinces, which elect members, and we have ministers with various portfolios. They have to vote supplies and raise revenues, and each province gets its proportion to carry on the work of government, which is conducted on Dominion lines as far as it is possible to do so. We make some mistakes, and many amusing things arise out of this work, which I have not time to tell you of. And there it is, imperfect, but, I claim, one of the best things we have along the line of educating citizens.

Our organized commonwealth decided to have a national bank, so we put in a branch of the Penny Savings Bank, and that is the national bank. Then, they must have a standing army on a peace basis. There was quite a discussion over that,

there being many strong advocates of peace principles, but they thought that for ordinary protection we must have a standing army. Then, there must be a press, and a little paper was published all through the summer called the "Bumble Bee" because it would sting if everything did not go right. Other periodicals were issued also.

Then, they must have some joint stock companies. This arose from the fact that some of our Old Boys had been making investments in Cobalt stocks, and when they tried to locate the mines, they did not just know whether the mines were in existence. "I put twenty or forty or fifty dollars into this thing, and now I cannot find anything about it," was the usual complaint; so I thought we should have some education along this line, and had some lectures delivered by some of Toronto's prominent promoters and brokers.

The Broadview Boys' Bee Company, Limited, was organized. They started bee culture with only one swarm of bees at first, and paid 50 per cent. the first year. Now, you can see at once that was a dangerous thing to do. They saw it too afterwards, and now when they make 40 or 50 per cent. per year, they only declare 15 or 20 per cent. dividends. It was 20 per cent. this year. And they are keeping a surplus to invest in more bees. The stock of this company, which sold generally for 10 cents, could have been sold at any time during the summer at 20 cents.

There is also the Broadview Boys' Trading Company, which supplies sweaters, uniforms, etc., required by the boys. Their parliament requires the incorporation of all companies, and they cannot do business without it. They have to pay a fee for this incorporation, and their dividends are taxed, and in this way the treasury of the commonwealth is supplied.

But we must hasten on. One feature I like that has developed as a result of this commonwealth idea is that we are much broader as an institution, and I may say that when we adopted "Broadview" as a name, we did not take it altogether on account of the name of the street, but because we wanted to give the boys who came to us a broad view of life generally. There is, of course, in institutions of this kind a great danger of catering to classes. One class will say they will not stay if we are going to allow others in. We have had, from the commencement, every type of boy from the poorest, to the sons of the best people in the city, and while there has been a tendency such as I have mentioned, or at least was in times past it has apparently passed away since we came to be a commonwealth. Everybody must work

together ; all religions, all nationalities, and all colors, and this has created a breadth of view that has been delightful, and the claim that older boys will not work with younger boys has been very largely overcome. The little boy of twelve years of age has a vote, and the larger boys who want that vote look after the interests of the small fellow. So you see how the commonwealth idea works to counteract these class feelings, and these boys are just carrying out in a small way the larger things of life, and are playing at things which later on in life they are going to be doing in real earnest. They look upon it as a serious matter just as you gentlemen look upon your citizenship in the larger affairs of life.

Now, my time is up. I have not referred to every branch of our work, but may say that the social and the spiritual features are looked after as well as others that naturally arise. I have tried to give you some little outline of what I believe is very important. I am not an educational expert, and have not made a study along scientific lines, and of course people come to me and say, "You are all wrong." However, I have given you some idea of what has followed the taking up by a layman of work that has become to a certain extent educational, and I feel very strongly now that many of these features should be introduced into our public school system, and I think that if they were, it would result in better citizens and better men.

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(January 10th.)

## Canada's Mountain Heritage.

BY ARTHUR O. WHEELER, F.R.G.S.

ADDRESSING the Canadian Club on the subject: "Canada's Mountain Heritage." Mr. Arthur O. Wheeler, F.R.G.S., said:

*Mr. Chairman and Gentlemen of the Canadian Club of Toronto,*—I feel very grateful for your kind invitation to address you in the interests of Canada's alpine regions and to bring to your notice the great heritage we possess in them, not only as a huge play-ground for our citizens and the people of other lands, but as a field for science, literature and art, that can compare most favourably with the older and better known mountain tracts of the world.

In connection therewith I desire to bring to your notice the work the Alpine Club of Canada is doing and to show you that it is worthy of approval and encouragement as a national organization; more than that, as an international one.

Mountaineers by the rest of the world are regarded as a species of harmless lunatics with a well developed suicidal mania. The disease is highly infectious. Notwithstanding, I am of the opinion that there is method in the madness of the Alpine Club of Canada.

If a desire to bring home to Canadians a realization of our great mountain heritage be lunacy, we are mad. If the cultivation of a mountain literature, art and science that will redound to Canada's credit be lunacy, we are mad. If the welding of life-long friendships and patriotism through the fellowship of camp fire and the wild beauties of nature be lunacy, again we are mad. If the inculcation of high moral attributes, such as strength of mind, patience, perseverance, strenuous endeavor, intellectual thought and good temper be lunacy, we are indeed mad, and I pray for the power and ability to be the maddest of them all.

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Mr. Arthur O. Wheeler has been Topographical Field Officer for the Department of the Interior, having charge of the topographical survey work in the Rockies and Selkirks. He was one of the founders of the Canadian Alpine Club and has been President since its organization in 1906. Mr. Wheeler is considered the leading authority on the subject of Canada's mountain resources.

Of the attribute of good temper, I speak with a certain reservation.

There is a story told of the great mountaineer, author and scientist, Leslie Stephen. On one occasion he started at 2 a.m. to make a climb in the Alps with the present Bishop of Bristol. The Bishop moved up to him in the darkness and said something genial. Stephen turned sharply and snapped out, "If you think I am such a fool as to be good tempered at this hour in the morning you are very greatly mistaken."

The Alpine regions of Canada cover approximately the enormous area of 200,000 square miles, extending from the international boundary to the Arctic Ocean. The area of the Swiss Alps is 16,000 square miles. When the Canadian Alpine Club was organized, that celebrated mountaineer, Edward Whymper, wrote to me, "Go in and win, and do not forget that twenty Switzerlands can be set down in the Canadian Rockies and would sink out of sight."

It is true the European Alps present a greater altitude and rise in steeper, bolder architectural lines, but the peaks are no higher above the basal valleys, and the actual climbs are much the same. Switzerland with its 16,000 square miles of area is reproduced more or less accurately, a dozen times over in the Canadian Rockies. It is bootless, however, to make comparisons; no two mountain chains have the same characteristics, or even two of their sub-ranges. But, for primeval forests of magnificent conifers, for rushing limpid torrents, for shimmering jewel-like lakes, for beauty of glaciers and for labyrinthine organization, the Rockies of Canada cannot be surpassed.

We have unlimited Alpine resources; mountains ever clad with white reaching into the clouds; rocky basins filled with lakes of snow, emptied by rivers of ice, tumbling in the wildest confusion of cascades and falls down to the confines of the virgin forest. Beneath these snow-fields are Alpine meadows decked with flowers, whose glories surpass the splendors of Solomon and strike the beholder dumb with wonder and admiration at the kaleidoscopic collection of their colors. Below are tangled forests of pine and fir, spruce and hemlock, ever changing their characteristics with their altitude; forests filled with obstacles requiring much patience and perseverance to overcome, but withal beautiful in their dim recesses, in their sunlit glades and in the tropical growth filling up their spaces. There in those forests are wonderful things; torrents rushing over boulder beds and cascading hundreds of feet in a swirl of foam, or leaping sheer to depths below; canyons with rock sides carved in curious forms,

spanned by natural bridges, at the bottom of whose gloomy depths the torrent may be heard but not seen; caves extending into the bowels of the earth, where subterranean waterfalls, marble halls, and walls, and ceilings, frescoed in florescent creations of snowy whiteness may, by means of a flashlight, be wrested for a moment from the stygian darkness.

There, also, are magic lakes of changing shades of blue and green, whose colors are so unreal that, if seen in a painting, they would be ascribed to the vagaries of some mad artist. Surely truth is stranger than fiction.

As you climb to the highest summits you travel in a land of enchantment. The sound of rushing water is ever in your ears, the aromatic smell of the balsams in your nostrils; you walk upon air and the cry "Excelsior" draws you ever nearer the blue sky until there is no beyond. You pass through the varied stages of dense forest, open timbered slopes, flower-clad alps, morainal debris, glacier ice, the dazzling snow-field, the rock berg, and finally the snow or ice slope leading to the extreme summit. From the summit lie spread before you the wonders of creation. A chaos of crude material reaches to the uttermost horizon. In every direction giant snow-clad peaks mingle with the clouds; here a rounded dome; there a sharp-cut pyramid; beyond the pinnacles and spires of some great cathedral mass; again the castellated turrets and battlements of impregnable fortifications; between are shining snow-fields and glistening glaciers. Waterfalls leap down rock precipices; cascades thunder from the heights; rock-falls cut wide gashes in the virgin forest; in valleys filled with violet haze, glittering sinuous streams wind in serpentine loops; over all the sun shines clear and billows of cloud pass slowly across a dome of blue. In all this wealth of raw material, here, in a very factory of the world, there is a scientific scheme of order, an artistic blending of color that proves the Master mind and a sense of the great Creator of all things forces conviction. The one spot of all others where there is no place for an atheist is on the summit of a mountain peak.

There is a quaint bit of humor found in the minute book at the Canadian Pacific Railway Company's hotel at Glacier in the Selkirks. It reads like this, "Young man or young woman, should you ascend to the summit of Mount Sir Donald and gaze abroad at the wonders of creation that lie spread beneath you, and still think that you are It, and that man and things should move around for you; all I can say is, when you descend, go see a clergyman, for your case is almost hopeless and I know of no other remedy."



And now I want to tell you something about the Alpine Club; what it has done; what it is doing; and why it should receive encouragement from Canadians as a national organizations. Primarily, it is making known to our people and to the rest of the world, one of the grandest mountain ranges on the face of the earth, one of which, we the owners, may feel suprbly proud when we hear it spoken of. These great and lofty snow-clad peaks, majestic in their immovable silence should be among the most revered of our household gods. They should be the Mecca of all good Canadians, and it should be the aim of one and all, not "to see Rome and die," but to see the Rockies and live. Secondly, the influence of the Alpine Club is intensely moral. It makes good citizens and patriots of our sons and daughters; it makes them God-fearing, without which no nation can thrive. Of this influence there can be no doubt whatever. You have only to scan the names of the many reverend gentlemen who are associated with us to be sure of that fact. There is no doubt as to the moral power of the mountains over the mind, and the feeling of the Almighty that is present everywhere in them is well exemplified by the following simple story. "A gentleman and his little girl, a dot of five, stopped at Glacier House on their way from the Orient. He was standing on the station platform talking to one of the Swiss guides and asking the names of the surrounding peaks and other features of interest. The little girl was listening with all her ears. Suddenly she exclaimed: "Daddy, who made Mount Avalanche?" Her father replied: "God, my dear." "And did He make Mount Sir Donald?" "Yes, dear." And then pointing to the Illecillewaet Glacier, falling 3,000 feet from sky-line: "And did He make the great glacier, Daddy," "Yes, my child." She thought for a moment and then replied with the fullest conviction: "Well Daddy, I think God's all right."

The Alpine Club was organized at Winnipeg on the 27th and 28th of March, 1906. Through the long-sightedness and courtesy of Mr. William Whyte, second Vice-President of the Canadian Pacific Railway Company, the promoters were able to bring delegates from various parts of Canada, from Halifax in the far East and Revelstoke in the far West, to a central meeting ground at Winnipeg. The initial membership, sixty-seven in number, was enrolled, officers elected and a constitution drawn up. The objects of the club are good and worthy objects, and the club has lived up to its tenets to the fullest extent of its means. It is not, however, composed of wealthy members. There is plenty of intellect, plenty of muscle and

grand enthusiasm, but not much money; and the road has chiefly been uphill. I am pleased to say that a most desirable class of membership has been added during the past two years and that prospects are very bright.

Anyone can become a member. There are five grades. It will thus be seen that the club is a school of mountaineering, and through its graduating members is acquiring a steadily increasing roll of actives, who have already made for themselves a place among real mountaineers.

Although the club is not yet four years old, it has since inauguration registered between five hundred and six hundred members upon its books. Starting as a national institution, it has become international. Its membership roll, at the present moment, includes seven of the nine provinces of Canada and draws members from sixty-eight cities and towns within these provinces, extending from Halifax on the Atlantic to Victoria on the Pacific. In Great Britain, twenty-two cities and towns are represented, and in Greater Britain: India, South Africa and Australia. Twenty of the United States of North America furnish members; and in foreign lands: Italy, Holland, Austria and Switzerland. Fifteen members of England's famous Alpine Club, the premier club of the world, are registered as our members. Of these, thirteen are life members. They are not men who lightly join young mountaineering clubs, and it is not likely they would do so now did they not see a great future before the Alpine Club of Canada.

The policy of the club has been to open up the Canadian Rockies as a field for physical recreation, for scientific research and for literary and artistic study. It has done this, not for the wealthy, who can afford to enjoy the mountain splendors, in conjunction with the luxury of civilization in the wilderness, afforded by the Canadian Pacific Railway Company's palatial hotels, but for those of our citizens who are not endowed with much wealth or unlimited leisure. To prove my statement the fact may be cited that four successful camps have been held by the Alpine Club, with an attendance limit at each of 200 persons. At the first, 112 were placed under canvas; at the second, 157; at the third, 177; and at the fourth, 190. In all 636. What did we find? That the camps were promptly taken advantage of by professors and teachers in colleges and schools, by clergymen, by students, by artists and photographers, and, in short, by those whose means prevented their visiting the mountains under the heavy cost of existing tourist conditions, which are only for the wealthy. The Alpine Club does not seek to make a profit by its summer camps and fur-



nishes all the facilities for mountain travel and recreation: camps, guides, ponies, etc., at the actual cost to the club.

During the past summer a larger amount of Alpine climbing was done in the Canadian Rockies than ever before in one season; with the exception of two or three climbs, all of importance was done by members of the Canadian Alpine Club.

As an advertising medium for the Canadian Rockies as a world's playground there is no better. For the past few years the newspapers and magazines, not only of Canada, but of many other places have been filled with literature and illustrations of the Canadian Alpine Club. At home I have an album twelve inches by fifteen inches and three inches thick, chuck'full of it. Scraps picked up at random. And this is not a hundredth part of all that has been published. Here is a sample from Barnett's Continental Weekly of August 31st, 1907:—

"That latest born of Alpine Clubs is the Alpine Club of Canada. It is strong and vigorous, and has given birth to a book within nine months of its own birth. The book is entitled "The Canadian Alpine Journal" and includes contributions from Papas, and Mamas, from Professors and Misses. It extends to 196 pages, which compares favorably with the little production of one-third of that amount which was the first offspring of the Alpine Club." I may add by way of explanation that the Alpine Club of England is known as "*The Alpine Club*;" also, that the price of the first issue of the Canadian Alpine Journal has already jumped from 75 cents to one dollar and a half. Where it will get to before the issue runs out is hard to say.

Three numbers of the annual have already been published. It has gone far and wide and is highly thought of from a literary, scientific and mountaineering point of view. A fourth number is in course of preparation and, judging by the splendid material at hand from last summer's very full and successful work, it will surpass all previous ones. This is the best kind of advertising, not only of the mountain regions but for the whole of Canada, in that it is absolutely non-commercial and attracts people of the right class, who come and see, at a considerable expenditure, and leave large sums of money behind them invested in Canadian properties.

During the summer of 1909 the club has gone some steps further and has erected at Banff, the capital of the Rocky Mountain Park, a handsome Club House, at a cost of over nine thousand dollars.



This fine building, set high on the slopes of Sulphur Mountain commands from its elevated perch a panorama of snow-capped peaks, winding river and pine forest that cannot be surpassed. Around it, amidst the pines are built a number of pretty, rustic tent-houses, and during the summer months a camp is in full swing.

It was here last August the Alpine Club entertained twenty British Alpine men and women as its guests, taking them from there to the big general camp at Lake O'Hara for a week, and then for another week on a special trip around the Yoho Valley—a valley containing in the minimum of space the maximum of alpine attractions—not by the conventional tourist trails but by way of its very rim, over snow passes, across wide ice-fields, along the Great Divide, the back-bone of Canada. A party of thirty-six in all, carrying great loads on the backs of the clubs' stalwarts, sleeping above timber-line or in the forest, under the trees, under the stars, or in any soft spot, tents being only provided for our guests. Did they like it? I should say so. They revelled in it. Professor Dixon, F.R.S., of Manchester University, interviewed at Winnipeg during the British Association meeting, remarked, "To the Canadian Alpine Club I owe more than I can express." L. S. Amery, sub-editor of the *London Times* and author of the *Times'* History of the Boer War, when asked in Winnipeg, "Did you like the camp?" replied, "Rather. It was immense!" And no wonder; two hundred jolly campers around a huge fire sending sparks up towards the watching stars; the solemn forests all about and above them on every side the towering grey mountains, with their white glaciers. It is a great bivouac, that.

[ We have in Canada a great national playground, where those who have been tied to the desk and shut between close city walls for the longest part of the year, can escape from their prison environment and go and climb to snow-clad heights, where the breath of life courses free; can tramp or ride through wonderful valleys, where the incense of the pines is ever in their nostrils; and can sleep under canvas or beneath the starlit sky, where the roar of the cascade lulls to sleep.

For the future, there is a wide field in the exploration and mapping of parts that are little known; in the opening of trails to new beauty spots; in planning and making of camps to accommodate the ever increasing number of Canada's citizens who wish to enjoy these wonders of Nature and can only afford to do so through such a medium as the Alpine Club; and, not the least, in the making of sturdy men and

women, in teaching them to be brave, patient and fearless and withal worthy sons and daughters of the greatest nation upon earth. The club had gone steadily ahead; it will go steadily ahead; for it has behind it that which is greater than the fickle favor of man, the silent immovable mountains. It is now in its youth. Each year will add to its dignity, its respect for itself and the respect of others.

The moral of all this is: Come to your own Canadian mountains and climb a bit. If you can't do that, go to the other fellows' European Alps and climb. Climb anyway. The indescribable fascination of travelling on ice and snow above the clouds; the intense charm of Nature at her out posts, as seen in these beautiful wilds will more than repay you for the exertion. Anyone can climb with the assistance of proper guides. I once stepped off the platform at Glacier, and I saw an old guide of mine coming down with two very stout gentlemen in tow, apparently in the last stages of exhaustion. I took him to one side, and asked him, "Where have you been?" "We climbed Mount Sir Donald," he said. "How did you ever get them up?" I asked amazed. "Oh, that's nothing," he answered, "We could take a dead man up there if necessary." You will be dead when you return, dead tired, but you will have achieved the summit of endeavor and will have acquired impressions that will last you a life time.

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(January 17th.)

## Municipal Playgrounds.

BY C. A. B. BROWN AND JAMES L. HUGHES.

ADDRESSING the Canadian Club on the subject of "Municipal Playgrounds," Mr. C. A. B. Brown and Mr. J. L. Hughes spoke as follows:—

Mr. Brown said: *Mr. President and Members of the Canadian Club*,—It is an unusual pleasure to have the privilege of addressing this Club on so important a subject. Mr. Armour (the first Vice-President of the Club, who occupied the chair) has very kindly alluded to the fact that I had the honor of being the first Treasurer of the Canadian Club. I remember well its formation. A number of us met in the piano warerooms of the Mason and Risch Piano Company and founded the Club. None of us then realized what the institution was to become, that it would grow to the importance it has attained, and become the parent of scores of thriving institutions stretching from the Atlantic to the Pacific.

I remember that first meeting as though it were yesterday. There were not many present, but all those there were much in earnest. By arrangement we decided to hold the first banquet of the Club at Harry Webb's restaurant and dedicate the organization to further the cause of Canada and Canadians. It was an interesting banquet. We invited a number of gentlemen to address us. E. E. Sheppard gave a splendid speech and Hunter was there to give us the humorous view. Then dark days fell for a little while on the Club and it looked as though it were going to become merely a weak exponent of the usual debating society. Some of us were almost

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Mr. C. A. B. Brown has been a member of the Board of Education in Toronto for twenty-seven years. He has been twice chosen as the Chairman of the Board, and he has been chairman of all the important committees of the Board. He has taken a deep interest in the securing of playgrounds for the children, in the Penny Bank in the schools, and in having the schools properly lighted for use by parents in the evenings.

Mr. James L. Hughes has been Inspector of Schools in Toronto since 1874. He has an international reputation as a lecturer and writer on educational subjects, and is an enthusiastic supporter of the kindergarten, the playground and the manual training and domestic science classes as features of a rational educational system.



disgusted that we had helped to bring it into being. But we were needlessly alarmed. The Club has made good. It has become all and more that we hoped for it. It stands to-day as a credit to Toronto, and in the larger sense as a credit to Canada.

I had been looking forward to to-day's meeting. I felt that an intellectual feast was awaiting us. The playground problem appeals to me, and I sincerely regret that Dr. Gulick, who is a foremost exponent of the great movement, has been unavoidably detained from being with us. I am still more sorry to learn that the reason of his absence is illness. I have been asked to say a few words. They will be few I can assure you. Nevertheless the subject is one of such importance that I could not do otherwise than accept your kind invitation.

The playgrounds problem particularly appeals to me. For twenty-seven years I have been a member of the Board of Education, and I know something of the difficulty experienced in years gone by in getting adequate playgrounds for the schools. Of late years the difficulty has been somewhat alleviated by the liberality of the Council, but we still need to enlarge our playgrounds. I am glad Mayor Geary is here, for I want the Council to pay further heed to the demands of the Board of Education for larger and better playgrounds.

The playgrounds movement started in Toronto in earnest two years ago. Something has been accomplished. We had seven supervised playgrounds last year. We are adding two more. But there is room for more. A large playground in the heart of the city would do great good. All you have to do to convince yourselves of this is to visit Brant street and see scores of children making slides and sand boxes and what-not. I met a policeman when I was down there last. I said to him, "What do you think of it Officer?" He replied promptly, "It's a grand thing. It's going to make a new home for the play of the children. It's going to keep them away from the lanes and alleys."

These supervised playgrounds are grand things. There is an athletic instructor who is paid \$80 per month and there are two teachers from the kindergarten. The teachers are supervising, not restraining. The young folks are given a good healthy latitude.

My zeal for playgrounds was first fired by an interesting experience. I was going down Duchess street one day and I stopped to watch a number of little children surrounding a dripping hydrant and making mud pies on the pavement. Now this was not very nice, either for the children or for the

asphalt. I said to myself. Surely the city of Toronto is big enough and generous enough to encourage the establishment of supervised grounds in which the activities and energies of the men and women of to-morrow can find their natural output for development. So we asked Dr. Gulick to come here to help still further to arouse the public spirit of our citizens. We are seeking the endorsement of the Canadian Club. When we heard he was not able to come we were greatly disappointed, but when it was kindly suggested that the Club was willing to hear a few words from the President of the Playgrounds Association, I felt it a duty and a privilege to do what I could. If the time ever comes that Dr. Gulick is able to visit us I hope the Canadian Club will turn out in large numbers and hear what he has to say. It will do us all good.

There should be no difficulty in securing money for this splendid enterprise. We have in our association now a large number of members at a membership of \$1 per year. If we go about it in earnest we shall have no real difficulty in securing the necessary funds to equip the schools of Toronto with the best of playgrounds.

I shall not detain you further. I am not a public speaker. But I want to encourage the movement. It will redound to the credit of Toronto and her schools. We are developing our school system. We are now erecting modern schools in every particular. In two years from now every school in the city will be fire-proof. I thank you, gentlemen, for the kindly hearing you have given me.

Mr. Hughes said: *Mr. President and Gentlemen of the Canadian Club*,—I would not have you understand for a moment that Mr. Brown's failure to solicit subscriptions to the Playgrounds Association meant that we were not ready and willing to take your dollars and give you the honor of becoming members of the Association. It is a great work and we want the co-operation of everyone we can get. Mr. Russell Snow is our treasurer, so you can send your money any time to Mr. Brown, Mr. Snow, Mr. Simpson, or myself and we will be glad to welcome you.

Most of you will recall the story of the Greek philosopher, who lay dying. His people desired to do him honor by observing his birthday as a national holiday every year. He was asked what form he would prefer the observation and celebration of the day to take. He replied, "Let the boys play."



That is grand philosophy. I would change it only in this. I would make it, "Let the children play," for the girls need it just as much as the boys, yes, and they need it more. There are few things to equal the advantages of play to develop the child physically, mentally and morally.

In 1900, the German government set out to determine why their soldiers were deteriorating in physical endurance. Those who undertook the enquiry reported that while Germany had the best system of physical culture in the schools, that formal training was not sufficient. So they recommended to the government that Germany send sixty men over to study the English games. They were sent and in five years more than 400 playgrounds were established. In England itself the movement, of which Mrs. Humphrey Ward is the head, has made rapid strides.

Toronto has the finest opportunity for playgrounds in the world. We were behind, but we are catching up. In the United States many of the best Christian workers have devoted themselves to the problem of opening up playgrounds in the large cities. In New York they have actually torn down squares that the children might play on the grass. This is wise and far-seeing, for playgrounds have a real educational value.

Play is the finest possible process for developing the child physically, intellectually and morally. The Germans are becoming great because they are learning to play. Froebel, the great educational philosopher, recognized the educational value of play. When the physicians examining the British soldiers at Aldershot, found their men deteriorating in lung power, they urged the playgrounds in the open-air to develop the physique and lung circulation power. Dr. Schmitt, a celebrated German, has said that the lung capacity can be increased six inches before the age of fourteen years by running games alone.

In these times there is a tendency in the hustle and bustle of city life to develop a condition of system which is called "nerves." Medical men have stated repeatedly that the best means of curing these defects is by play. Play will revolutionize the neurological condition, they tell us. It is not enough to know what is wrong unless we can prescribe the remedy. There are two ways of dealing with this neurological condition: first, by proper nutrition or feeding; second, by proper physical exercise, or play.

The child, even if healthy, gains great advantages from play. It is the best physical training. No mere system of



formal physical culture, can give any such results. The game calls every department of the child's physique into play. It gives freedom and grace of body, and possesses great intellectual advantages. The brain and the body are co-ordinate in the game. The child takes in and works out. We train the child to take in. He may be stuffed full of knowledge, but it is of little service to God or humanity unless he has the executive power, the motive power, of giving out. Nothing develops this so completely, naturally and effectively, as play.

Take the boy in the lacrosse game. He has the ball. How long may he, must he, keep it? In that fraction of a second he sees the whole field and the relationship of all the units on the field. He sees and judges and acts. He must dodge under, overtip or try the circular turn. He must decide the right thing and do it. How useful such a training is! It is the highest form of intellectual attainment.

And morally the game is as valuable as it is physically or intellectually. The player learns self-control. There are two kinds of self-control. Negative control is the power to keep away from wrong. The positive control is more potent than the negative control. Take the boy in a game of basketball, or lacrosse or association foot-ball. What a grand chance he has to develop the whole man. He must have two kinds of self-control to be successful. There are things he must not do. He must refrain from these. Then he must know the best thing to do and do it. That is, positive self-control, and he learns it in playing any organized game.

Then he must know how to bear defeat bravely—and there is a great moral lesson there. There was a time, not so very long ago, when it was more or less common to fight the successful visiting team, to chase them home with sticks and stones. But I am glad to say that such methods are now seldom heard of. Young manhood has learned another great lesson from play. The boy has learned to cheer those who are capable of achieving greater success than himself and his fellows. That's something worth while. Josh Billings said, you remember, "Any man may fall, but it's only a fool who lies and kicks when he is down."

That's the thing our boys must learn, and they learn it best at play. They want the pluck that starts again. There is a lesson for fond mothers, too. The child falls and is hurt. Mother lifts him, calls him, "poor dear little tootsy-wootsy." She rocks him and pets him and gives him a sugar-plum. It's a dangerous thing for the child. By-and-bye when he is a

man of forty in business and meets difficulties, he will still be a tootsy-wootsy waiting for comfort and help.

The game teaches reverence for law. Plato has pointed out that reverence for law can be taught in the game better than by any other method. The boy loves the law of the game. A dispute arises and the latest "Spalding" is produced. Its ruling is unquestioned. That's a mighty element in the training of the race. The game teaches individual responsibility to the whole. That's a grand lesson—that you mean something in the world, that you have something to do for the benefit of all. The boy gets it in the team. He learns it when he masters team-play. He knows that if he does not do his part he is weakening the whole team. There is supreme power in mastering that point. It broadens the vision. It teaches the larger team-play in the greater game of civilization and of human development. We are not concerned merely individually for ourselves; we have our responsibility to our fellowmen. That is the ideal of unity and of co-operation. Here is where we all want to get in the game. The boy who is after only individual glory, who aims to shine by playing to the gallery, has no permanent place in the game. He must learn that it is not the individual but the team work that counts. He must learn the lesson of working together. Expanded this lesson has unlimited possibilities. It merges upon the ideal. It tends towards the great end when the whole race shall work together for the achievement of Divine purposes.

Lastly, the greatest of all results is the creation or the development of the achieving tendency. There are three great tendencies. The tendency to do things; the tendency to do things planned by himself; and the tendency to work together. I am afraid I have kept you too long, but I was anxious to say a word to make clear the great importance from every viewpoint of the playgrounds movement. It is a project that merits in a peculiar and emphatic manner the hearty and whole-souled support of every loyal and patriotic citizen.

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(January 24th.)

## The Call of Our Land.

BY PROFESSOR JAMES W. ROBERTSON, C.M.G.

ADDRESSING the Canadian Club, on the subject: "The Call of our land," Prof. J. W. Robertson said:

*Mr. President and Gentlemen of the Canadian Club,*—I could wish at this moment that I had better acquired the art of compression and expression, for it will require both to speak adequately upon this large subject within the space of half an hour. I am reminded of an instance of the finest combination of compression and expression which I heard recently when in the States. I was at the Outing Club in New York City on an occasion when friends of the two men were discussing the respective records of Cook and Peary. The records were long and the field was extended. After the discussion had continued for some time one member gave expression to a statement which seemed to all to sum up the situation very well. He said, "Poor Cook is a gentleman and a liar. Peary is neither." Now I hope nobody will try to define me after I am through.

This land of ours in its great out-of-doors calls for our thought, our care and our service, apart altogether from our ordinary occupations. I was born on a farm, bred on a farm, and settled on a farm in Ontario thirty-five years ago, so you will give me credit for knowing something about what I am talking of when I say that rural conditions call for wise action on the part of the Canadian people. So far as the call of the land is answered with intelligence the land will abundantly repay the individual. And this is common to the province, the Dominion and the whole Empire. No man ever took care of the land intelligently and industriously but mother earth rewarded him abundantly.

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Professor J. W. Robertson is one of the foremost authorities in Canada on agricultural questions. He was Professor of Dairying at the Ontario Agricultural College, 1886-90; first Dairy Commissioner for the Dominion, 1890; first Commissioner of Agriculture and Dairying, 1895-1904; Principal of the Macdonald College at Ste. Anne de Bellevue, Quebec, 1904-10. He resigned this position recently in order to make a study of methods of conservation adopted by the various countries of Europe on behalf of the Canadian Commission of Conservation of which he is a member.



We have our aspirations for ourselves as a people and as a race, but no matter how wide the sweep of man's thought, we must come back sometimes and gaze anxiously over the complexion of some baby's eyes. There is nothing, after all, to touch the study of nature. The call of the land asks that earth be made a better home for the children "for of such is the Kingdom of Heaven."

Maybe, after all, earth and Heaven are not so far apart as we used to think.

Who knows the land? Men think of it as a red patch on the map. We're not a patch. The land signifies homes, where men love, and men hope, and men hate, and have their way. I think of any spot on the globe. I drop my thought on any locality. It is somebody's home. That's the place. That is how it appeals to me.

We have a grand country here in Canada. Half a continent is its area. That's worth while. It extends one-sixth of the way round the globe. That's also worth while. If the area of the whole of Europe equalled eleven, then we are twelve. That's something to think about.

We are young in this land. We have opportunity. We have power. These things are in the present. Let the forests be swept by fire and it will take a long time to bring back wealth to the hillsides. There is the call of the surface of mother earth. After all, her crust is not very thick. Men of brains with instruments have attempted to solve this. The average scientific imagination of the experts of Germany, France and England say that the crust is about as thick as the Island of Montreal is long. So Light Point would be where it is hot and Macdonald College where the snow bounds. Creation is not finished. It is still in the making. We are doing our part, or should be doing our part. It is ours to till the land, garner the crops, and build the homes for future generations of mankind.

From the Atlantic inwards for one thousand miles the land is dotted with apple trees and clover blossoms. Think around a minute. You will find that in all land, including Eden, it was not a bad thing to have apple trees. We talk much of the land of the West. But think of the orchards of the East. Think of the homes of the East, with their happy children and women with red lips. We may admire the West, but that part of our country where homes are numerous and contented must be the predominant part of Canada.

Then we have the reservoir of rainfall. Nature has arranged for us the great watershed north of Lake Superior,

whence pours the refreshing succor to the fertile fields below. The great western plains are stored with wealth on their surface. If our people, prompted by greed or ignorance, rake off the top and leave the land poor, how shall we account to prosperity? It may be all right to use our coal, with men devising instruments to capture the sun power direct, and harness the waterfall. It may have served its term in the rotation of civilization. The West needs to be conserved by being used well in the now. That man gets the biggest crop who maintains the best land. Then we have five hundred miles of magnificent mountain lands, with their valleys, fertile with fruits and wheats, and their hills pregnant with mineral and precious metal.

Yet that is not our best inheritance. It is the great heritage which we didn't acquire without earning the title. It is wealth in humanized form. It is the comforts of the sidewalk, of things that men made and things that men have power to make, that are the better things. We have at our disposal the accumulated service of the ages. We have a heritage in ideas and ideals. It is by these that a nation lives. Man does not live by bread alone.

Contemplating all these things we may well ask ourselves whether we are playing our own part like men. Are our people matching their great opportunities? This is the task which confronts us of the present, it is the big problem of the now. It is a task that is alike an aspiration and a destiny.

Custom and convention are things that we have inherited and not invented. We have our schools and our system of self-government, and we are happy. We owe a lot to the little place called England, England owes a lot to that little place called Scotland. And they owe a heap to Ireland. Irishmen are, after all, only improved Scotchmen. I may tell you that there are only three peasantries in the world that begin to compare to the peasantry of Judea. There are the peasants of England, sturdy fellows, who in the time of Elizabeth builded the foundations of our vaunted institutions for human liberty. We have in our blood that of our dominant ancestors, those rulers who dominated things by intelligence. Then there are the peasants of Scotland who never did or never could see any future for a boy if it meant escaping hard work. That's Scotland's contribution to civilization, illuminated and glorified by sentiment. There are spots which have enriched the blood of her men, and the enriching of their blood has enriched my own. Men become great as Nations grow, they are purified through suffering.



And then there is old Ireland. There we have the poetic and the tragic, the regal and the poverty-stricken in the same person. There are the O'Haras and the O'Neills, the kings of Ireland, not broken down gentry, but representing the persistent life of the dominant race.

We touch the three spots in our national life. It is our inspiration. Methinks, sometimes, that it were possible for the kingly common people to have produced more men like Christ. It is the greatest of aspirations, the holiest of ambitions, to develop the best in self, the best for the race and the largest glory for the divine.

We in Canada are trustees of a great inheritance. It is ours to conserve and to enhance for future generations and other people. The special stress is on us now. Our business is not restricted to a back corner. We have a great untravelled street to open up and develop. We are but a week from Europe and two weeks from the Orient. We are young, hopeful, strong and abundantly rich. It is ours to influence history for ten years to come. Canada must prove itself worthy of its duty and worthy of its riches.

We are doing a good deal in farming. On thirty millions of acres we have taken five hundred millions of humanized wealth out of chaos. This was not done by tricks. The rain, the soil and the sunshine had a lot to do with it. It pays our bills as a nation. It pays the bills for what I buy from other folk. Exports figured last year that for every \$100 in this country the fisheries yielded \$5, the manufactures \$12, the mines \$15, the forests \$16, and the farms \$52.

We are reaping larger crops from ever widening fields without making anyone poorer. Take it in Ontario alone. In a period of ten years the Ontario Agricultural College and its allied work has yielded Ontario farms an increase in oats alone of 18.9 per cent. and in barley of 23.4 per cent. There is much talk of technical education these days. God-speed to it. But we want technical education and industrial education for the farmers. The Dominion and the Provinces are spending in the effort to develop industrial education the sum of \$2,300,000, towards which Ontario's share is \$747,000. Statisticians in the United States have ascertained that for every dollar spent upon the land the farmer reaps annually an additional \$20 in crops. That's a good investment.

Let us answer the call of the land with intelligent labor. That is the only kind of answer the earth respects. You can't trick her into returns. We shall gain in intelligence, in indus-



try and in social well-being in thus making for increased efficiency.

There is another call of the land to which I would allude for a moment. It is the call to the recognition of partnership. Partnerships must exist when many occupy and use the same estate. We must be just to the future generations by leaving the land unimpaired and improved by our business administration. Partners may differ, but they cannot be enemies. Rivalry must not be hostility. And this applies as much to business and to politics as it does to the football field.

Sometimes city men give the impression that they are willing to put up with the farmers. Then they may be permitted to shut up without the farmers. Let me tell you that there are three mothering occupations, a trinity that accomplishes the upbringing and development of a nation. There is farming—the gathering of food and flowers and wealth out of Nature—the making of homes and the teaching of children.

I would make a plea here for more toleration and more appreciation. I have lived in Quebec for five years. I know more of the life of the people of Quebec than I did when I went there, more of the intrinsic qualities of that life. Sometimes I think our judgment is based too largely upon appearance, upon prejudice. There is a difference between apples, to take a homely illustration which appeals to me. And the difference is not always in appearance. There is a difference between the sour old crab and the macintosh red, isn't there? But the main difference is not in the skin of the two apples. It is in the quality of the life in the sap. That is what really counts. And I am going to tell you, in all honesty, that the quality of life in the blood of the boys and girls of Quebec is quite a match for your own. I have learned much in Quebec and from Quebec. I have learned how much the French of Quebec are doing to enrich Canadian life.

Now don't be afraid that I am going to talk religion. You think, perhaps, I am getting upon thin ice. Don't be alarmed. I am a Presbyterian elder. I remember once when I was travelling between Guelph and Toronto. A man was on the train, wearing a suit of clothes with a large check, who talked with a decided burr. He had, in some manner, lost his ticket. There was an argument, and then some more argument. The conductor finally became irritated and annoyed. There was quite a squabble. The man, I should say, was experiencing just a little trouble to keep his equilibrium. Finally he broke out: "I don't care, because anyone could see that I'm a Scotchman, a Grit and a Presbyterian. That ought to be good enough to carry a man without a ticket."

I could tell you, and perhaps at some length, if my time was not nearly up, much that I have learned from religions which were not at all like that in which I was brought up. There is, perhaps, too much that is narrow about us in the way we view this great question. Surely it is littling and belittling to the Almighty to claim that our particular form of religious worship is the only channel adequate to permit Him to reveal Himself to anyone. We can generally learn a little bit from the other fellow, too.

Then there is the call for the appreciation of the new-comer. We have a great responsibility in the new-comer. Think of it for a moment. He means much to our land and to our people. He may enrich or he may debase our civilization. It is his to a large extent to make or mar. There is need for a continual exhortation to all of us. We must stand by our own citizenship, and all it means, and seek to bring him up that way. This is a land of liberty and respect for law. We are proud of that fact, at least we say so, and we ought to be. This is a land of respect for law. Keep it such. This is the glory of our country. Others may have more riches or claim other distinctions. But we stand for the respect for law. It is worth while. It is worth retaining. So do not forget our duty to the new-comer.

Once more, we must see to it that we provide and maintain the chance for the children. Thus only can we keep our country growing greater and better. There is no nostrum that can prove so potent a prescription for progress in our national life as providing a plan of education adequate to our best life. It is our duty to provide the best chance for the children. We should seek to conserve the love of labor. I have an abounding faith in the efficacy of manual labor, healthy, hearty manual labor, not drudgery. Every boy, until he is 14 years of age should not be confined to his books too long. Give him a chance at manual labor. Let him rejoice in having done things. Enable him to realize something of the divine in beholding his workmanship and seeing that it is good.

We should seek to inculcate in our schools the habit of happiness, the joy of doing delightful things. Be a bit more practical. Aim to conserve the best that is and to contribute our quota towards the future. Let us do our best to help our fellow man and the Lord will look after making him good.

There is the call of the land for liberty. It is ours to welcome the foot of the friend and to resist the progress of the aggressor to the last half-inch. We are the daughter in the house of our mother, but mistress in our own. This is true

in the very widest conception of the thought. Ours is a part of the promised land of the earth, and we, into whose keeping it has been entrusted, may say to all folks that we are mistress in our own house. We welcome the German, the Swede, the French, the new-comer from Hungary or Spain, and all other folks. Our association in building up the great new country, in answering the call of the land, will be of mutual profit. But we have a trust. We are trustees of a great estate. Ours is the trust of our own seas. We are the loyal and loving daughter in the house of our mother, and mistress in our own. Lets stand by that.

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(January 31st.)

## Canada and Her Great West.

BY ARTHUR HAWKES.

ADDRESSING the Canadian Club on the subject: "Canada and her Great West," Mr. Arthur Hawkes, who spoke in the place of the Rev. John McDougall, D.D., said:—

*Mr. President, Fathers and Brethren*,—Now that's about as far as I can go in imitation of a Methodist Doctor of Divinity—

A voice—You might say "Christian Friends."

Mr. Hawkes—I will, if you like that better. I confess to a feeling of serious responsibility in endeavoring to take Dr. McDougall's place. I can take his text; but I cannot preach his sermon. The only guarantee of respectability that I can offer you is the fact that I have been permitted to live in this city.

You have missed a rare treat to-day. Dr. McDougall is eminent throughout Canada. He has lived in the West since childhood and knows it as few men do. He was a famous hunter and trapper when the Indians were still at war with the whites. He is now acting for the Government in inspecting and valuing the Indian reserves in British Columbia. He is an all-round man. As preacher, hunter, traveller, home-builder, he has proved himself one of the best kind of pioneers. This Club did itself more honor than it did the Doctor when it invited him to speak here to-day. Now, I am much less than the least of all saints, but I have been called upon to play the part of a great man and I hope the members of the Club will be merciful in their disappointment.

It is twenty-five years since I first went to live in Western Canada. At that time there was only one Canadian Railway

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Mr. Arthur Hawkes, Superintendent of Publicity for the Canadian Northern Railways, spent some years in the Canadian West before entering journalism in England. He was on the staffs of the *Manchester Guardian* and the *Daily Mail* and subsequently was travelling correspondent for the *Review of Reviews* and the *Morning Post*. He became managing editor of the *Toronto World*, going later to the *Monetary Times*, and in 1907 he entered the service of the Canadian Northern Railway. He writes for the leading British and United States magazines, and frequently addresses American audiences, especially on Canadian topics

between Lake Superior and the Pacific Ocean. In Eastern Assiniboia, now South-eastern Saskatchewan, there was no steel south of the first trans-continental until about seventy-five miles beyond the international boundary. There were no trains between us and the Saskatchewan River, and the North Pole. Nowadays there are five lines between the Canadian Pacific main line and the boundary, and five north of that railway and the main stream of the Saskatchewan. Four of the ten are lines of the Canadian Northern, which has only been in existence a dozen years.

Changes in Western Canada have not been limited to the West. It is not unkind to congratulate the East upon achieving a great prosperity as a result of the opening up of the West. The falsification of prophecy has been one of the most delightful exercises of this Dominion for the last two decades. Contrary to expectation, there are no unpaid bills for axle grease in the archives of the railway companies doing business in the West. An eminent ornament of the state who dispenses wisdom in this city, discoursing years ago to a friend of mine on the madness of the first trans-continental enterprise, said "I would not trust my life on the north shore of Lake Superior in winter." That prophet has become a millionaire through the development of the West since those days.

He was not singular in his antagonism to the West. The first time I came through the Straits of Belle Isle, I overheard an energetic gentleman describing Newfoundland to two English ladies.

"There" said he, pointing south-ward to the low-lying coast "is where they get two crops a year."

"Indeed" said one of the ladies "isn't that Newfoundland?"

"Yes, ma'am" was the reply.

"But I thought Newfoundland was a barren country. What can the crops be?"

"One of snow, and the other of stones" came the answer.

Later in the day, I heard this same gentleman trying to dissuade a family from going West.

"Why" he said "around Winnipeg people who work in the fields have to wear little boxes to save their noses from being frozen; and in the winter time their breath is frozen solid immediately it leaves their mouths, and they are kept busy knocking away the ice with their hands.

The veracious opponent of the West was a citizen of Toronto. In this year of grace Toronto business men tell visitors from over-seas that they must go West in order to appreciate the expansion of our glorious country.

The West is beneficent to the East in more ways than in affording homes for adventurous, ambitious people, and in providing work for Ontario factories. At this moment, there is under construction between Toronto and Trenton the Canadian Northern Ontario Railway, which will give Toronto and Buffalo a new connection with Montreal and Ottawa, and will give Montreal, Ottawa and Buffalo a new connection with the West. That railway will be of great benefit to the country through which it passes. But, if the Canadian Northern had not been built in the West, the Canadian Northern Ontario would not have been built in the East; for the underlying motive of this piece of expansion is connection with the West.

Again, it is the multiplication of farms in the prairie country that has given to this province practically all the population which brings revenue to the Government from the vast country between the head of Lake Superior and Manitoba. It is the prosperity of the West which makes Port Arthur flourish and Fort William jealous; and which sometimes inspires politicians up there with the dream of a new province taken from the side of the old.

Sometimes those of us whose main business is directly connected with Western Canada are admonished that we make too much of the new provinces and too little of their seniors. The truth is that, with a decrease in the rural population of Ontario and a vast increase of such works as the Massey-Harris and International Harvester Companies, the time for appreciating the West is only just beginning.

It is not wrong to suggest to you, as one frequently suggests to the Britisher who is not so quick to understand Canadian conditions as we would like him to be, that in a competitive market the customer is king; and that if you are to retain your eminence in a competitive market, you must study your customer from every point of view. Just as the Englishman has to learn that England cannot be reproduced in Canada, so we here must understand that the Western Provinces are not, and cannot be facsimiles of the Eastern Provinces, either in their material development, their intellectual progress, or their political evolution. Their movement in each of these directions is such that the closest, broadest-minded attention must be given to them, if the future is to produce for the East the measure of profit and dignity which we think it deserves.

There is being reproduced in the prairie provinces that amalgamation of races, which, centuries ago, gave to the Anglo-Saxon blood its peculiarly virile quality; and which



has already, with the aid of Almighty God and a wonderful climate, given to the people of the United States the remarkable strength, which, in the opinion of many, will shortly secure to them, for centuries to come, the acknowledged leadership of the world.

My friend, S. S. McClure, of a magazine which I need not name, glories in the statistics which prove that the foundation strength of the people of the United States is the Anglo-Saxon element which has dominated their best thinking, and their most righteous doing. The same is, broadly, true of our own West; where the foundation of great citizenship was well and truly laid by those who, having been baptised into the life and strength of the forest pioneer, and having been endowed with the rigid training of old fashioned churches, mostly Presbyterian, made it possible to keep the expansion of the western provinces in channels that are in the main agreeable to the British ideals of liberty and justice, and that make them the wonder and envy of those who come into them from the south.

Do not be afraid when you occasionally hear a lone Jeremiah lament the incursion of non-English speaking people to the West, and regret that the Upper Canada Bible Society prints the Scriptures in about seventy languages. There is nothing alarming in that, either to lovers of the higher criticism, or to those who prefer no criticism at all. The Bible is the greatest instrument we have for the spread of English, pure and undefiled; through it thousands are learning to speak the tongue which Shakespeare spake. Thank Heaven, they are learning to speak it with a Canadian accent.

Let me try to give you one or two glimpses of how this re-creation of peoples in a Canadian mould, is going on. The largest assembly hall in Port Arthur in this province, has been built and is owned by Icelanders, who are also an admirable element in the religious and civic life of Winnipeg. You, Fathers and Brethren, who believe in the water-waggon as a sort of sacramental engine, must rejoice at the advent among us of so many people from an island where no intoxicants are manufactured, and where jails and policemen exist only in story books.

I never spent a more delightful hour than in visiting the New Finland colony, near the Qu'Appelle River, where I found farmers who had come to the country with nothing, enjoying a prosperity that many of us would have envied not very long ago. I went to a schoolhouse, and found a Nova Scotian medical student, who could not speak Finnish,

teaching a crowd of lusty looking youngsters, who could not speak English. He, himself, was "baching" in a twelve by nine log shack and I had the pleasure of taking his photograph as he read a profound medical work, with fry-pan and porringer, dipper and pail, lamp and stove for an extremely un-medical background. There is twentieth century Canada in the making, if you like.

Again, the year before last, in order that a party of English journalists might see something of the people and the products of the open prairie, a train was held at Vonda, the town a little east of the South Saskatchewan River which distinguished itself by shipping half a million bushels of wheat eighteen months after the town-site was surveyed. There was more oratory in ten minutes on Vonda station platform than I have ever enjoyed in an hour of great political excitement. It was wound up by a big prosperous looking fellow, who smote himself on the chest and cried "Me, Galician man."

West of Vonda on both sides of the river are settlements of Mennnonites and Ruthenians. The last town before you cross the river is Aberdeen. Every time a superior officer of mine passes through that place, he, being of the Lord's anointed, waxes wroth, and exclaims:—"What right have those people to call their toon 'Aber-r-r-deen.' I'll have the name changed."

And, in truth, the names on the stores as you pass through the town are not Scotch, except so far as south-eastern Europe, like the rest of the world, belongs to the Scotch. But this apparent usurpation of divine right is really an evidence of a most delightful and innocent Canadianism. Years ago the Viceroy and his wife took some kindly interest in the poor Mennonites, who migrated to the Saskatchewan Valley as the Scotch migrate to London. When they were going to have a town and railway station on the edge of their settlement, they went to the chief christener of the Canadian Northern and begged that the place might be called Aberdeen. The chief christener, being a Christian, and blessed with the saving grace of humour, although he belongs to the Hebrides, hearkened unto their cry, and Aberdeen it is.

I dare say that most of you think of the Doukhobors as a very deleterious ingredient in our national make-up, largely because you have been fed on stories which suggest that the Doukhobor has carried to altogether unfashionable excess the emancipation from clothes, which, I understand is distinctive in summer time of Atlantic City and other highly intellectual centres. There have been fanatics among the Doukhobors;



but it is not fair to judge them by occasional extremes, any more than it would be to judge the moral quality of Toronto by the procession which passes daily before Colonel Denison.

Some people, who think they are charitable, believe that the Doukhobors will be assimilated, perhaps, in a couple of centuries. If we here present were as far ahead of our reputations as the Doukhobors are as essentially in advance of theirs, we should be too good to live. The Doukhobor is the politest man on this continent—as deferential to the women of his own household as to those who belong elsewhere. Cruelty has no place in his habitation. He lives the simple life in a house that is scrupulously clean. He has proven in a way which none of our most exalted altruists have demonstrated that it is possible for whole communities to dwell together in unity, having the fruits of the earth in common.

The Doukhobor is merciful to his beast. You cannot fool him on a horse trade—in which he is fit to be a deacon among the elect. His word is his bond. I do not think our police records show a case against him, except on the score of religious excess. The true point of view from which to regard the Doukhobor is not by comparison with ourselves, but by comparison with the peoples from whence he came. If he was a superior man in Caucasia, the chances are that he will become superior here. I have driven all day with Doukhobors who endured ten years exile to the Siberian Mines because they believed it is a sin for man to bear arms against his fellow-man. He who will sacrifice his worldly goods for the sake of a principle has a moral strength about him which is admired in Ottawa, even though it may be ignored in Toronto.

Saskatchewan contains no more splendid example of the way in which adverse circumstances have been overcome than in the Doukhobor villages. Last month I spent a couple of days with Dr. McDougall in southern British Columbia. The Doctor had been quoted to me as a minatory critic of the Doukhobors. I found him their sincerest admirer. He described to me, with great satisfaction, his visit to the fruit lands they have bought in British Columbia, and gave me remarkable examples of their industry, thrift, and business acumen. The Doukhobor will come out all right.

The most ubiquitous of the new citizens of the West is the American—I use the word “American” in the same sense as the New York papers use it when a Canadian has won a great race. Nearly half a million people have come from the



United States to Western Canada during this century. The Americans, more than any other people, know how to farm prairie soil. They come to conditions very similar to, only better than, those of the middle Western States. I will not tell you stories as to the speed with which the American immigrant strikes his plough into the soil, lest I should make the American who sits at my right think more highly of his country than he ought to think.

The American comes to us to better his material condition. He gets what he wants, although he seldom believes he receives all he deserves. So great is his ambition. There are more valuable things than money. One of them is a just pride in citizenship. Above everything else, the American in the Canadian West learns that with all our shortcomings, we have turned to account more excellently than his native country has the lessons of the Declaration of Independence.

I have had the happiness of journeying across Manitoba, Saskatchewan and Alberta with train-loads of American editors. It has been a great delight to hear one after another of these Children of Observation express high gratification at the orderliness of the infant communities up there. They contrast the outposts of civilization in Montana, for instance, with the new towns in the Saskatchewan Valley. They are not overwhelmed with surprise, because they have heard that with us, law and order have preceded settlement. They and especially their womenkind, are anxious to see members of the Royal North West Mounted Police—the nearest thing to royalty that most of them will ever see.

The American settler at the beginning is disquieted at the idea of leaving the land of the free. He has vague notions that he will be taxed by the King of England; and that, perhaps, the hat will be passed around to help to pay the Prince of Wales' debts. On the first Fourth of July he organizes a celebration, discharges his fire works, and in the quietude of his own home conjures up the ghost of George the Third. The second Fourth of July he dispenses with the fireworks, but lets his team rest. On the next July Fourth he thinks he had better work because he has been into town on Dominion Day, and has felt the stirring of a strange new patriotism within him. On the fourth Fourth of July he has taken the oath of allegiance to the King of England, because he has learned that he does not have to love the United States less because he loves Saskatchewan more. He has become a man with two countries, which is greater than to be an immovable dweller in one country.

I met one of our brethren on the train between Saskatoon and Regina last fall. Seven years ago he came from a job in an Indiana coal mine. Now he was absolute owner of a thousand acres of land, and had harvested a crop which enabled him to send twelve carloads of wheat to Port Arthur which netted him ninety cents a bushel. He said "I am a Canadian, an Indiana Canadian if you like. I have done well in this country and it has done well by me." Although he was not a Methodist, he used a phrase which Dr. Allan and his colleagues who swarm round this table will know, "I have given my heart to Canada." There, sir, is the kind of American who becomes glorified into a Canadian.

Mr. President, to attempt to deal with Canada and her Great West in half an hour reminds me of a feat a young newspaper friend of mine tried to accomplish when he wrote his first editorial to the heading "Stray Thoughts on the Universe." I have no time, even if I had the inclination, to predict what the next ten, twenty or fifty years will bring forth. All that I can hope to do is to assist some of you to realize that in Western Canada there is growing up a more cosmopolitan people than has hitherto been reared in Canada, that with the increase of population and wealth beyond Lake Superior there must come a gradual readjustment in the Eastern way of looking at national and imperial affairs, and that only by the wisest correlation of Eastern and Western interests can the strength of our country be established in a splendid and imperishable renown.

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(February 7th.)

## Down The Mackenzie and Up The Yukon.

BY ELIHU STEWART.

AT a special evening meeting of the Canadian Club, Mr. Elihu Stewart, gave an address on his trip, "Down the Mackenzie and up the Yukon." The address was illustrated by stereoptican views. Mr. Stewart said:

*Mr. President and Members of the Canadian Club of Toronto*,—Perhaps no portion of America has received greater attention from the explorer during the last three centuries than the sub-arctic regions of Canada, and yet they remain practically unexplored up to the present day.

As early as 1577 Martin Frobisher spent some time on the borders of the Arctic. The name of Frobisher recalls his contemporary, Drake, and carries us back to the defeat of the Spanish Armada in which he performed a distinguished part, and for which he was honored by his king.

Later, about 1610, Henry Hudson sailed up the great river of the State of New York, and also into the Canadian inland sea, which, along with the above river, bears his name. Dearne went down the Coppermine to the sea and wintered there in 1770 and 1771.

To my mind the most distinguished of them all, Sir Alexander Mackenzie, made a journey in one short summer, that of 1789, from Lake Athabaska, then called the Lake of the Hills, down the Slave River, across the Great Slave Lake, and then all the way down the great river which received his name over 1,000 miles to the frozen ocean, returning the same season back to his starting point. He then ascended the Peace River, 600 miles to a point near Dunvegan, where he wintered. All of this in bark canoes, and much of it through an unknown region. The next season he ascended the Peace to its headwaters, crossed the Rocky Mountains, and finally, after enduring the greatest hardships, reached the Pacific, returning again by the same route to his post at Chipewyan.

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Mr. Elihu Stewart was for some years Superintendent of Forestry in the Canadian Department of the Interior, and the trip here described was made in the course of his investigations for the Department as to timber conditions in the north country.



Sir John Franklin in his second expedition, accompanied by Dr. Richardson, made the journey down the Mackenzie in 1825.

Many, whose names I need not recall, also imbued with a spirit of adventure, have from time to time journeyed along the ice-bound coast and through that sub-arctic wilderness which now forms a part of the Dominion of Canada, and yet, except along certain travelled routes, we to-day know very little of the country.

Any description of that vast region would be incomplete, and almost impossible without frequent reference to the trading companies that have operated there for many years.

The first and oldest of these is the Hudson's Bay Company, which received a royal charter from Charles II. in 1670. This company obtained great privileges over the country surrounding Hudson Bay, and the streams flowing into it.

In 1785 a great rival corporation was formed, viz., the North-West Company. They had their headquarters at Montreal, and were exceedingly enterprising. They not only established posts at various points on the great lakes of the St. Lawrence basin, but extended them into what the Hudson's Bay Company regarded as territory belonging exclusively to them on the Red River and the Saskatchewan; and even went into the regions far beyond where the older company had ever penetrated; even to the Pacific Sea on the one hand, and the Arctic on the other. Sir Alexander Mackenzie was an officer of the North-West Company. The presence of this new company in the waters tributary to Hudson Bay soon resulted in conflicts between the employees of the two corporations, and this state of affairs continued till they were amalgamated in the year 1821.

The Hudson's Bay Company brought their supplies from London to posts on the Hudson Bay, from which points they were distributed, while the North-West Company brought theirs also from London, but to Montreal, and from there every season transports in bark canoes were sent out with goods, which found their way, in some cases, even across the Rocky Mountains to the shores of the Pacific, and in others beyond the Arctic Circle to the north.

The area drained by the Mackenzie River is of vast extent, covering, as nearly as can be ascertained at present, a territory of 451,400 square miles. Its principal tributaries flow from the west. They consist of the Athabaska, the Peace and the Liard, with many others of smaller size. The area of the St. Lawrence basin above Montreal, including, of course,

all of our great lakes and the country tributary thereto, is only about 309,500 square miles, while that of the Saskatchewan and its two branches is only 159,000 square miles; so that the Mackenzie basin exceeds that of the St. Lawrence above the city of Montreal by over 140,000 square miles, and is nearly three times as great in extent as the basin of the Saskatchewan, and both of its great branches.

It was to make a journey down that great valley that I had set myself to accomplish, and knowing that this could best be done through the assistance of the Hudson's Bay Company, I applied to my friend Mr. Chipman, the Commissioner, from whom I had on previous occasions received many favors, and soon was in possession of a letter to their agents, which had only to be presented to secure all the hospitality that could be given in a country where hospitality means so much.

I left Edmonton on the 2nd of June, 1906, at which point I engaged a team of horses, and in three days reached Athabaska Landing. In this journey we passed over the height of land dividing the waters flowing into the Arctic from those emptying in Hudson Bay, but the elevation is so slight that it is not noticeable till we are within sight of the Athabaska, where the descent is considerable.

The country passed over for the first twenty-five or thirty miles is similar to that about Edmonton, the soil being first class and largely prairie. After this it is, for the most part, second class, with several miles of very light sand and timbered with jack or banksian pine.

The Athabaska, at the Landing, is from sixty to eighty rods wide, and at the time we saw it the water was of a yellow color, containing a large percentage of mud. Later in the season it becomes clearer.

From this point I was to go with the first transport of the Hudson's Bay Company, carrying supplies to their northern posts. We found the steamer "Midnight Sun" at the Landing, but had to wait three days till she was loaded. All being ready on the afternoon of the 8th of June she cut loose from the shore, was caught by the rapid current, and, with the whole village on the banks, waving us *bon voyage*, we were soon rushing down stream at about twelve miles an hour.

The steamer, in addition to her own load, towed six scows, each carrying about ten tons. Most of these small scows are built at the Landing, from rough spruce timber sawn at the little saw-mill there; they cost about \$100.00 each and are seldom brought back, being usually broken up after reaching



their destination, and the lumber used for building purposes. The land rises in benches back from the river to the height of from 200 to 400 feet. It is generally wooded with poplar, spruce, birch, tamarac and willow, where the fire has not destroyed it.

The land, as we descend the stream, appears rather light as a rule, though there are apparently considerable tracts of fairly good soil.

At a distance of 120 miles below Athabaska Landing we reach Pelican Rapids. At this point the Dominion Government in boring for oil a few years ago, struck such a strong flow of gas that it interfered with further operations. The noise caused by the flow of gas, which was on fire, could be heard for upwards of half a mile distant. When first struck it could be heard a mile or more. The gas proceeds from a deposit of tar in the sand. The sands overlie the limestone, and, as we proceed down the river, they are visible at the surface. The area of the country where these are found is of very large extent, embracing several hundreds, or even thousands, of square miles, and are most observable along the banks of the Athabaska in the neighborhood of Fort McMurray.

According to a report made by Mr. R. G. McConnell, of the Geological Survey, they are also seen on the Slave and Peace rivers, as well as the Athabaska, and through other sections of the Mackenzie River basin. In the same report an analysis by Mr. Hoffmann of a specimen collected some years ago by Dr. Bell gave by weight:—

Bitumen .....	12.42 per cent.
Water .....	5.84 per cent.
Siliceous Sand .....	.73 per cent.,

and a cubic foot of this bituminous sand rock would give 41.59 lbs. of bitumen. This report estimates the area covered by this tar sand at 1,000 square miles, and the above analysis would give a bulk of 6.50 cubic miles of bitumen, and the amount of petroleum which must have issued from the underlying limestone would produce by weight 4,700,000,000 tons of bitumen.

This report also states that this tar sand evidences an upwelling of petroleum to the surface unequalled elsewhere in the world.

At the time of my visit a well was being put down near Fort McMurray with a hope of obtaining petroleum. It would seem very probable that this region will yet be an oil field of very large extent.



From Pelican Rapids our steamer had great difficulty in navigating the river for the next forty-five miles to Grand Rapids. And from the latter point for a distance of 87 miles to Fort McMurray, the journey had to be made in small boats or scows. These were heavily laden with the cargo from the steamer, and about a week was occupied in making the journey. Numerous small rapids were encountered, necessitating, in some cases, the unloading and reloading of the boats. Limestone rock takes the place of sandstone along the banks, and in many cases the scenery is very picturesque. There is a good covering of soil, but in many cases it is too light for agricultural purposes. The timber is small, and consists of poplar, birch and spruce, but about one-half the area has been recently burnt over.

The weather, at the time of my journey here, which was made in the last week of June, was very hot, the mercury ranging between 85 and 90 degrees in the shade.

A short distance above Fort McMurray there was observed what appeared to be the largest deposit of asphalt yet seen. It emitted a very distinct odor.

Fort McMurray, though not a post of very great importance at present, has a history of considerable interest. It was here that the weary traveller in the early days from far away Montreal, figuratively speaking, threw down his pack and gave a sigh of relief as he reached one of the great highways of the Mackenzie basin, after a journey by bark canoe, through a wilderness, for the distance of 2,500 miles.

It was the first of July, the natal day of the Dominion, that we arrived at Fort McMurray.

Upwards of twenty large boats and scows, with boatmen and passengers, numbering over a hundred in all, made a rather imposing appearance as we rowed and floated down the river on that bright and exceedingly hot morning. Every craft had some kind of a flag flying in honor of the day, which made us feel that though we were beyond the borders of civilization and within the great north wilderness we were still in our own country and viewing our own possessions. About noon, on rounding a point, where the Clearwater joins the Athabaska, a welcome object met our sight, the steamer "Grahame" tied at the bank at McMurray.

We soon shook off the dust of travel and once more entered a civilized state of existence. The "Grahame" is a large commodious boat, with comfortable state-rooms, but the traveller is expected to furnish his own blankets.

It was late in the afternoon of a very hot day, July 2nd, when we resumed our journey; and sitting on the deck I watched the picture before me; constantly changing in detail, and yet similar in character. The Clearwater mingling its contents reluctantly and slowly with that of the turbid Athabaska. Islands clothed with green spruce, recede from view as others appear in the distance. The sun declining, but so slowly that like the "Lotus Eaters," we could fancy it would always remain afternoon. Finally, however, it sank behind the hills, and then succeeded the almost equally delightful twilight.

I took many photographs during the journey which serve better than words to convey an idea of the appearance of the country. But there are two features that impressed me perhaps more than any others, and I wish that we could photograph them. They were these: the northern twilight and the silence that seemed to fall on the wilderness as the gathering shades increased, more and more till all nature was embraced in silent slumber. Frequently we tied up to the shore for the few dark hours that we had at this time, and in this latitude (later we had none) and this was the time, and here the place for meditation, unless a somnolent disposition demanded other employment. The dark sylvan solitude stretching out on every hand, and now wrapped in that lethean repose so akin to death as to be almost overwhelming in its intensity and impossible of description.

In the course of some twenty-four hours run there were evidences that we were approaching the mouth of the river. The stream had increased to double or treble the width it was above McMurray. The banks get low, willows begin to take the place of the poplar and the spruce. Islands on every hand seem to almost block the passage, then drowned land and great marshes stretch away to the horizon, and at last the waters of the "Lake of the Hills," now Lake Athabaska, are seen glistening to the east, while hills of red granite stretch far away along the shore, and at a distance of six or eight miles to the north, the white-washed buildings of Fort Chipewyan appear.

Another exceedingly hot day succeeded, the mercury even passing the hundred mark.

Again resuming our way, we soon pass out of the lake and enter the Slave River, which in a few hours receives a mighty river from the west, the Peace, which rising in the Rocky Mountains flows in an easterly direction, nearly 800 miles, to swell the volume of the great water system of our far north.



This accession renders the Slave below this point one of the great rivers of Canada. It now varies from a half mile to a mile or more in width. Islands become frequent and the current greatly increases.

Owing to a series of rapids between Smith's Landing and Fort Smith, a distance of 16 miles, steamers go no farther down than the former place. The goods are transported by waggons over this portage.

At Smith we found the "Wrigley," another steamer awaiting to carry us to Fort McPherson, a distance of 1,299 miles.

The "Midnight Sun" and the "Grahame" were flat-bottomed crafts, driven by large stern-wheels, and drew only about two feet of water, but the "Wrigley" was of a different type, being built like one of our lake boats, propelled by a screw-wheel and drawing five and a half feet of water, and the whole course of our journey from this point to Fort McPherson was made by her without interruption.

It is unnecessary to give a detailed description of the river or the country immediately below Fort Smith, as it is similar in appearance to that farther up the river, and also to that of the Athabaska. As we approached the mouth the usual conditions follow. The land falls away into swamp, willows again take the place of the spruce and poplar, islands are numerous, and after many devious courses between them, we behold, at last, the waters of Great Slave Lake.

The spring freshets had caught us at Fort McMurray, and all the way down from there, the water carried a very large percentage of alluvial soil, and resembled in appearance the historic "Yellow Tiber;" borne swiftly along its surface also, were trees that had withstood the storms and floods of a century along the banks of the Athabaska, the Peace, and hundreds of tributary streams all the way to the base of the Rocky Mountains. These annual floods have left along the shores and on the sandbars of the Slave River millions of feet of timber, sufficiently large for lumber.

As the waters widen out near the lake, the current decreases; the soil held in solution while the flow was rapid, now obeys the law of gravitation, and islands innumerable have been formed, while others in embryo exist in the sandbars for long distances in the neighborhood of the channel. It was difficult to follow the outlet to deep water, and we grounded several times after we thought we were well into the lake. However, by appliances peculiar to such navigation, we finally got into deep water, and an hour's run brought us to a fine bay, on which we beheld another white-washed vil-



lage with a hundred or more Indian lodges in the foreground. This was Fort Resolution, and the lodges were the temporary habitations of the Chipewyan and Slavey Indians, who were assembled here for payment of treaty as they call it.

It was late in the afternoon when we entered the lake; we lost two or three hours on the sand-bars, and another in putting on wood, so that when we went ashore at Resolution it was near eleven o'clock at night. I remember thinking that we would have to make our journey short, so as to get back before dark; but what with a visit to the tent of Indian Commissioner Conroy and Dr. West, and the exchange of information from "outside" which we possessed, for that of the interior which they could furnish, and with a visit to the Indian camps, I was astonished to find that we had gone from one day into another without having experienced any intervening night between them. A dull twilight was giving way to a bright dawn, as we went aboard our ship. This was the beginning of constant daylight, that remained with us for several weeks.

I noticed in the gardens at Fort Resolution, potatoes, turnips, beets, peas, cabbage, etc. The potatoes were particularly good, and so far advanced that by August the first they would certainly be fit for use.

We had before us a large sheet of open water of over 100 miles to traverse. This would not be difficult were it not for the heavily laden scows that we were towing. Leaving Fort Resolution at about 2 o'clock on the morning of July 14th, we soon had to seek shelter under an island and wait for the sea to subside, which it did sufficiently to allow us to start again about 4 p.m., but for several hours it seemed doubtful if one of the boats, which was leaking badly, could be kept afloat till we obtained shelter at Hay river, and we were all glad to find when we arose the next morning, that the hard work of the crew of the leaky craft has been rewarded for their toil. She was among the other boats lying along the bank at Hay river mission, and without showing much damage either to the scow itself or to the cargo. The latter is much the more important as it contains supplies brought for such long distances, and at such great expense, and besides there are anxious men, women and children whose very existence depends on its reaching them in good condition. At this point the Rev. Mr. Marsh, of the Anglican Church, has established a very prosperous mission and school.

Awaking early in the morning, and before the crew or the inhabitants of the place had risen, I walked up the river and

found a sandy beach, and was soon enjoying a bath. While engaged in this luxury, I noticed that I had attracted the attention of half a dozen rather large sized and very hungry looking husky dogs, which came rushing down the bank barking furiously, and evidently thinking me a legitimate object of prey. In the whole course of my journey, this is the only instance where I was the subject of attack of any kind, and I must confess I felt greatly alarmed, as I realized my situation, and cannot help thinking that had it not been for some Indians suddenly appearing in a canoe around a point in the river who paddled quickly to my rescue, the consequences might have been serious. They probably thought I was some animal trying to escape them by swimming the river.

The morning was fine. The wind had subsided, and the great lake, which serves as a settling basin for the turbid waters entering it from the Slave river, was here as clear as that of the St. Lawrence. A few hours run brought us to a bay with many islands, which gradually contracted to a width of two or three miles, and we now realized from the current that we had entered the great river, into which all the waters that we have traversed flow. No more delays are now anticipated, no lakes to cross, no rapids to encounter, and no darkness to delay us on our course for the rest of the journey of a thousand miles to Fort McPherson.

The blowing of the whistle of the "Wrigley" early on the morning of the 15th of July, announced that we were approaching Fort Providence, and as the boat rounded an island in the river exclamations of astonishment were heard on every hand. There on the right bank of the river lay a village, for all the world like some of those along the St. Lawrence. The church, with bells ringing out a call to the Sunday morning service, the convent hard by with the Indian pupils in their pretty costumes accompanied by their teachers, the sisters of the mission, all lining the bank to welcome the founder of the school, Sister Ward, from Montreal, who accompanied us thus far. This devoted woman first went into that country forty years ago, where she was instrumental in organizing several schools during a residence there of over thirty years; and was at this time making a visit of inspection to them, intending to return before the season closed, to the home of her novitiate, the Convent of the Grey Nuns of Montreal.

A few words may be appropriate here regarding the character and appearance of the country, as we view it from this point. I have mentioned that the appearance of Fort Providence was suggestive of the parish villages along the St.

Lawrence. The river, too, both in its size and clearness of the water, which lasts till we reach the junction of the Liard, the appearance of the banks and the hills beyond are so like what we behold on the lower St. Lawrence, that we could almost fancy we were making a journey between Montreal and Quebec. Another surprise awaits us in the character of the soil, which is a rich alluvial deposit, very similar in quality and appearance to that in the fertile belt of our prairie provinces.

I am now referring to the land along the river. I had not an opportunity of making any exploration inland. It may be that much of the country is covered with muskeg, but, notwithstanding this, I am disposed to think that there are considerable areas adapted for agriculture along the Mackenzie between Great Slave lake and Fort Simpson.

In the garden of the mission at Fort Providence, at the time of our visit, namely, July 15th, were found: potatoes in flower, peas fit for use, tomatoes, rhubarb, beets, cabbage, onions, etc., while of fruits, were red currants, gooseberries, raspberries, saskatoons and ripe strawberries, and more important still, hard by was a small field of wheat. The latter, I understood, was sown on the twentieth of May and at this date, less than two months after, it was not only headed out, but the grain was fully formed and was in the milk. I learned, subsequently, that on the return of the steamer on the 28th of this month, the grain had been cut. This exceedingly rapid growth seems incredible, and can only be accounted for by the almost constant sunlight and heat, which the latitude of the place affords. This coupled with the moisture, from the frost, deep down in the soil, forces growth with hot-house rapidity.

A run of 161 miles brings us to Fort Simpson. It is prettily situated on the left bank of the Mackenzie, just below the mouth of the Liard. The water of the latter is muddy, and for miles below the junction, the clear waters of the larger stream refuse to mingle with those of its tributary. Finally, however, they are united, and from here on the waters of the great river resemble no longer those of the St. Lawrence, but rather of the Saskatchewan and the Mississippi. It is one of the characteristics of those western rivers that they have no lake expansions, which would serve as settling basins and render the water clear. The Athabaska has none, neither has the Peace or the Liard, nor either of the Saskatchewan, or the Missouri, or the Mississippi, and the consequence is that in each case the water is muddy.



Fort Simpson in Lat. 61 deg. 52 min. N., and though it has lost some of its importance in recent years may still be regarded as the emporium of the Hudson's Bay Company for the Mackenzie District. It was here that the supplies were distributed, not only for the outlying posts farther down the river, but also for those up the Liard, and to numerous inland stations. From here, too, the *coureurs de bois* or "trippers," were sent out in winter to the Indian hunting grounds carrying with them by dog trains ammunition and blankets, and bringing back the furs of the country. It is the last point we visit, as we go north that contains certain of the vestiges of modern civilized life. The village can boast of a system of electric lighting, a needless luxury for a considerable part of the year when there is no darkness, but later when the sun declines so low in the heavens as to almost refuse to dispel the darkness, it serves to somewhat lessen the gloom of the winter night. It also possesses a museum containing stuffed specimens of the animals and birds of the arctic and sub-arctic forest. In the factor's residence is also to be seen a billiard table and other articles nowhere else found in the country. A saw-mill cuts timber for home use from spruce trees growing in the vicinity.

Wheat is sometimes grown in a primitive way for home use, probably the most northerly point that it has ever ripened in America. We are now nine hundred miles north of the international boundary, and though I do not desire to seem too optimistic, it is certainly some encouragement to those who have sanguine hopes of our country's future to know that the fertile soil of the Mackenzie valley, at least this far north, is not rendered unproductive owing to the high latitude.

We left Fort Simpson at 5 a.m. on July 17th, and in four hours caught first sight of the Rocky Mountains. The snow-clad peaks of the Nahanni Range, which attain a height of about 5,000 feet above sea level, served to break the monotony of the comparatively level landscape through which we had travelled for the past six weeks.

The weather had continued very hot, with only an exception of a day or two, from our start, but whether from the effect of the mountains or not, we experienced a very decided change in the temperature immediately we reached their vicinity, and from this on we suffered no more from the excessive heat, which had been as unpleasant as it was unexpected. We had counted on escaping the usual July heat, but so far it had really been more oppressive and certainly more con-

stant, extending right through the long twenty-four hour day, than I had ever before experienced.

It strikes the observer as extraordinary that the Mackenzie in its way to the sea from Great Slave lake should bear off to the west, so far as to necessitate its cutting its way between two ranges of the Rocky Mountains, where a much shorter course and apparently one through a more level country lay open to the east into Coronation Gulf.

At a distance of 136 miles below Simpson, we reach Fort Wrigley. This is a new post; the old one of the same name twenty-five miles above having been abandoned owing to its unhealthy locality. The country about Fort Wrigley is fairly well wooded. I noticed a spruce log, cut in the vicinity which measured twenty inches in diameter.

The Nahanni river, which is a considerable stream, flows from the west and joins the Mackenzie about half-way between Simpson and Wrigley. Just north of it rises Mount Camsell, a snow-clad peak 5,000 feet high.

Below Wrigley the river narrows to from a half to three quarters of a mile in width. This continues for some distance and then widens out as we proceed down the stream. Two noted mountain peaks known as Mount Bompas and Mount Wrigley are seen between Wrigley and Norman. About twenty miles above Fort Norman and on the left side of the river the clay banks assume a very red appearance, and the people use the earth as paint. This condition of the earth has been produced by fire in the coal seams. For several miles along the route the fire is now apparently extinct, but as we reach a point eight miles above Fort Norman for upwards of two miles along the right bank of the river smoke is distinctly observed from fires still burning far down in seams of coal.

It is worthy of note that Sir Alexander Mackenzie makes mention of these fires in his narrative as existing in 1789 when he explored and gave his name to the river.

About sixty miles below Wrigley we pass the mouth of Salt river which flows from the east. It is so named from deposits of salt that exist some miles above the mouth. Rock salt is said to exist on the Great Bear river above Norman.

At 7 p.m., July 18th, we reached Fort Norman at the mouth of the Great Bear River, which is the outlet of Great Bear Lake. Fort Norman is distant from Fort Wrigley 184 miles, and 1,398 miles from Athabaska Landing. Its situation is very picturesque. The mountain peaks stand up in bold relief out of a vast level plain. Bear Mountain on the north

side of Great Bear River, and east of the Mackenzie is the most conspicuous.

It was 11.30 p.m. when we left Fort Norman, but there was no darkness, only a subdued light such as we have in more southern latitudes shortly after sunset. The steamer ran all night, and on rising on the morning of the 19th we were over half way between our last port and Fort Good Hope. Between Norman and Good Hope we have mountains on both sides of the river, and as we approach the latter and at about six miles above the Fort we enter the "upper ramparts of the Mackenzie." The great river is here contracted for some four miles to a width of about a quarter of a mile. On each side rise perpendicular walls of limestone rock to a height of from 100 to 500 feet which resemble huge fortifications. The river is here very deep, and a mile or two below the ramparts where it takes a sharp turn to the left, Fort Good Hope appears in view like another Gibraltar.

At 3.30 p.m. we reached Fort Good Hope, 174 miles below Fort Norman, 1,572 from Athabaska Landing, and only 26 south of the Arctic Circle. Its situation on a level plateau is charming. The banks are about thirty feet high and the soil is similar to that all along the river, being a rich deposit very much resembling the soil of our great prairies. I saw potatoes in flower, cabbages, onions, beets, etc., in the gardens, and on an island nearby very good spruce timber which is cut into lumber by whip-saws.

The steamer left Good Hope at 1 a.m., July 20th, and when we arose in the morning we found we had passed the Arctic Circle hours before. The banks of the river are getting lower, the river widens, and we are fast drifting down towards the Arctic Sea.

Some time in the evening we stopped at Arctic Red River Post at the mouth of a stream of the same name. It struck me as the least desirable place to live in of any in all this north-land. A few houses, the church, and the graveyard are all crowded on the side of a hill. Perpetual frost is only a foot below the surface and we no longer see that emblem of civilized life, the vegetable and flower garden that has gone so far to make many of those lonely posts seem somewhat cheerful. We only stopped an hour or two at this post and then started for our last the most northerly post in the country, Fort McPherson.

About 1.30 a.m., July 21st, I rose as we were rounding Point Separation, so named from the parting here of Sir



John Franklin and Dr. Richardson when they separated for their perilous trip around the shores of the frozen ocean.

The sun was just skirting the northern horizon and I endeavored to take a photo of it which I am afraid was a failure. Point Separation lies between the junction of the Mackenzie and Peel Rivers. Below this point is the delta of the Mackenzie which is many miles in width, with numerous islands between here and the sea, which is some 80 miles distant. At the point where Franklin and Richardson were camped are two spruce trees which were marked as lobstersticks at the time of their separation and in commemoration of that event. Both are still standing, though one of them is dead. Judging from their appearance at a distance I would say that they are each about sixteen inches in diameter and seventy feet in height, and this nearly 100 miles beyond the Arctic Circle. I have been very much interested in the tenacity of life as shown in the growth of trees under the adverse conditions prevailing in this north country. Since crossing the Arctic Circle we have seen no vegetables but trees such as the spruce, birch, tamarac and willows are seen all the way, and as we round Point Separation and ascend Peel River spruce lines the banks. It attains a size of twelve to sixteen inches, and is used at Fort McPherson not only for their log buildings but also is whip-sawed into lumber for general use.

After entering the Peel River the steamer stopped to take on wood, which delayed us a couple of hours, but very soon after starting we beheld on the high banks of the east side of the river the houses of Fort McPherson with the white tents or tupics of the Esquimaux on the beach below. These Esquimaux had come over in their whale boats from Herschel island in the Arctic Sea to meet the "Wrigley." Their complexion is almost white with a dash of ruddy color that indicates good health. They seem very cheerful, are not at all different or stoical like many of our Indian tribes. On the contrary they are very inquisitive and disposed to make themselves almost too familiar. They are of fair stature and do not show any of the marks of the struggle for existence that is observable in their neighbors, the Indians, in this part of the country.

At Fort McPherson, as at all the points visited for the last 1,300 miles of our journey, no news from the outside world had been received since the last winter mail in March. For over four months the news received was purely local, and generally consisted of reports from a few posts in the surrounding country, from hunting parties returning from their

winter quarters, and from the whalers entrapped by the ice in the sea at Herschel Island. We were the first to inform them of the eruption of Mount Vesuvius and the San Francisco earthquake, both of which had happened months before. Another message was one of sadness to all in this district. It was the death of Bishop Bompas who was well known and evidently highly esteemed by all.

A few words regarding Fort McPherson may be of interest. It is, as before stated, the most northerly of the Hudson's Bay Company's posts. Its latitude is 67 deg. 25 min., and it is truly an Arctic village. The sun never sets for about six weeks in summer, and is constantly below the horizon for the same time in winter. The thermometer went as low as 68 deg. below zero (Fahrenheit) last winter.

The inhabitants are in close touch with the Esquimaux of the Arctic Sea and with the whaling ships that annually visit these waters. These whalers are mostly from San Francisco, coming up through Behring Strait in the summer and returning again in the early fall. Last season, 1905 and 1906, most of them were entrapped by the ice that blocked the straits and were compelled to remain there for the winter. They went into winter quarters at Herschel Island where there is a detachment of the Royal Northwest Mounted Police. They were not sufficiently supplied with provisions for this emergency and had to rely largely on what could be obtained in the country. They engaged the Indians of the mainland to supply them with meat from the chase, principally moose, with the result that the shipment of fur this year from the post at McPherson was very much smaller than usual.

The report of the whalers of the ice conditions of the summer of 1905 is of interest to Arctic navigators. They say that the ice that drove into Behring Sea from the northeast and prevented their exit left that part of the ocean almost free of ice, a very unusual thing; and one of the captains is reported to have said that he was strongly tempted to set sail for the pole, as in his experience of twenty or twenty-five years he had never seen what seemed so good an opportunity of winning fame by such a venture. But he said his commission was to capture whales and not the pole. That these reports are correct is borne out by the fact that Captain Amundsen, who was exploring along the northeast coast finding open water to the west, set sail in that direction, and to his surprise soon found himself in the company of these whalers near the mouth of the Mackenzie. He was compelled to go into winter quarters, and laid up with them at Herschel Island till this

summer, when he succeeded in getting out through Behring Strait, being the first to make the entire northwest passage. During last winter he made an overland journey out to the Yukon and returned again to his ship the "Gjoa."

The "Wrigley" remained at McPherson only long enough to unload the supplies for this post and to put aboard the furs that had been secured during the year, and then left on her long journey up stream. She makes but the one trip to this point each year and is the only steamer that goes so far north.

At 12 o'clock at night she blew the whistle and soon left the village to resume its usual life for another year. As I walked across the sand-bar and climbed the bank, the northern sky was aglow with the midnight sun only a few degrees below the horizon.

The Indian boys were playing football, while the older members of the community went back to their homes and talked over the news so recently received. Standing on the high bank of the river with the outline of the steamer receding from view, I could not but reflect on the great expanse of country between here and the settled parts of Canada. Away across two thousand miles of forest, lake and prairie, I could see in imagination all the settlements we have yet made along the southern border; a mere fringe of our vast possessions.

But the question that the practical man will ask is, "Will it ever be worth anything?" In answer to this it might be said that it is already worth something for the furs it produces.

I have not statistics at hand, but when we look at any assembly in winter and see the costly furs that are now worn, most of them the products of our northern forests, we cannot but be impressed with the value thus represented, and there is one point to which I would ask attention, and it is this: that the uncultivable public domain should be devoted to the production of timber and the conserving of the fish and game of the country. The forest reserves may be made game preserves, where, by judicious care, the present annual product may not only be maintained but greatly increased.

But there are other resources. I have already referred to the soil and the products thereof at present growing far beyond the limits of regular settlement. I have also noticed the timber extending along our route almost to the frozen ocean. If nothing else, we have in the Arctic slope a world's supply of pulp-wood. We have in the cool waters of the North excellent fish in vast quantities, and last, we know enough of the presence of minerals of various kinds to almost



warrant the belief that there are other Klondikes and Cobalts in those unfrequented and unexplored regions.

Interesting as are the natural characteristics of the country and its undeveloped resources, the inhabitants who make their home there are at least worthy of greater attention. In the region traversed between Edmonton and Fort Yukon we meet with several tribes of Indians speaking as many different tongues. The first of these as we go north is the Crees, the Knisteneaux of Mackenzie. Then, as we reach Athabaska Lake we have the Chipewyans; next the Slaves, and lastly, the Loucheux. The Cree, the Chipewyan and the Slave, though differing much in speech resemble each other in character and appearance; but when we come to the Loucheux we seem to have reached a different type and one more closely allied to the eastern Asiatic than to the American Indian. They inhabit the country of the lower Mackenzie down to the sea and west along the Porcupine and lower Yukon. They are rather short in stature and dark in color, are very inquisitive and seem much disposed to imitate the white man. They are very devout in their religious observances, most of them being members of either the Anglican or Roman Catholic Church.

Any narrative of travel would be most incomplete that did not make reference to the missions of these two churches in the far north. At Chipewyan, Providence and Good Hope, the Roman Catholics have fine buildings and large schools, as well as at other points, while the English Church has established itself at most of the points. They also have schools at Fort Simpson, at Hay River, and I believe also at several of their other missions.

The Indian, the halfbreed, the white trader and his employees, and the missionaries constitute the very scattered population of that vast region between the borders of civilization on the south and the Arctic Sea on the north. To endure the rigorous climate, the isolation from civilized life with starvation constantly to be feared and the many deprivations incidental to the wilderness, one would think should have its compensations somewhere, but it must be said that they are not apparent to the ordinary observer. Such a life undoubtedly has some enjoyment for the young, active and vigorous, but for the afflicted and the aged the case is very sad.

At very many points visited we were implored for advice and for medicine by the sick. Many having chronic diseases which simple surgical treatment would cure are compelled to live out a shortened existence, for no physician except by merest chance ever visits them. The Department of Indian

Affairs has physicians who attend to the medical wants of those Indians that are under treaty, but throughout the whole valley of the Mackenzie River from Great Slave Lake to the sea, nearly a thousand miles, being outside of treaty limits, there is no physician to be had. Surely the people of this country would endorse any action that the Government might take for the relief of the afflicted there, and it has occurred to me that the establishment of a small hospital at Fort Simpson is something that would appeal to the charitably disposed among us if the need of it were only known.

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(February 14th.)

## Who Hinders Reforms?

BY REVEREND BYRON H. STAUFFER.

ADDRESSING the Canadian Club, on the subject: "Who Hinders Reforms." Rev. Byron H. Stauffer, said:

*Mr. President and Members of the Canadian Club,—* Reforms are the leaps by which society moves forward. The progress of civilization is not exactly a steady plodding walk, nor one gigantic plunge, but rather a succession of dashes, punctuated by pauses to get breath and gather strength for another advance.

A generation combines the untiring tenacity of the army mule with the fitful jumps of the kangaroo. When the kangaroo has taken one of its tremendous leaps, it stops and looks back over its tracks. And you would almost imagine that it was thinking of retracing its steps, but it doesn't; it is just getting ready for a better and longer leap. And after mankind has taken a forward step, there is a lull that men erroneously call a reaction. The body politic is just taking breath before the next advance.

The onward advance of civilization is led by the reformer. Some brave soul goes ahead in utter loneliness, fights a hand-to-hand battle, cuts a path, reaches ramparts, opens a door, holds it open with one hand and wields a sword with the other hand. He may fall in the conflict, but he has held the door open long enough at least for the next man after him to place his foot into the opening.

And the multitudes surge through. They likely trample down with heedless unconcern the still warm body of the very man they have followed, but they crowd through, through into the corridors of moral achievement, through to the vestibule of new possibility, all because someone has opened a door, a door closed so long heretofore, that the very cobwebs seemed

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Rev. Byron H. Stauffer, pastor of Bond Street Congregational Church, has been fighting evil, both in the press and in the pulpit, almost all his life. When barely out of his teens he conducted a newspaper crusade against flagrant abuses and cruelties in the St. Louis workhouse. As a pastor in Buffalo, N.Y., he succeeded in stamping out prize-fighting and policy-gambling. Born a Canadian, he takes an active interest in all that pertains to the advancement of reforms.



defiant against the invader, closed so long that the rusty hinges creaked out their protest, a door to be open now forever and forever.

And after the door has been opened, and men have become accustomed to the innovation, their chief surprise is that it had been unopened so long, and that no one ever thought of forcing the passage before. Then they recall the brave man who did the work for them, recount the struggles of his achievements, and give him a tardy but ample appreciation on the page of history. For,

“Ever the truth comes uppermost,  
And ever justice is done;  
For humanity moves onward,  
Where to-day the martyr stands,  
On the morrow crouches Judas  
With the silver in his hands.

Far in front the Cross stands ready,  
And the crackling fagots burn,  
While the hooting mob of yesterday  
In silent awe return  
To glean up the scattered ashes  
In History's golden urn.”

Why are reforms delayed? Who hinders them? Who fights to keep the door closed? Who holds back the advance?

At first glance, it does not seem possible that any obstacle can stand for a moment against a campaign to crush out a recognized and admitted evil. One would imagine that all that would be necessary to do would be to simply state the evil, demonstrate its desire effects, and everybody would at once fall in,—fall in,—fall in,—to do away with the evil.

That was the enthusiastic notion I had when I heard the first temperance lecture of my boyhood up in old Waterloo county, where temperance lectures were none too popular. The proofs seemed conclusive. The arguments seemed unanswerable. It seemed to me that there could only be a one-voiced verdict, and that within a month, or a year at the outside, every bar-room in the Dominion must, by the very logic of the situation, be closed.

And now, after twenty-five years, during which time I have seen life at the various angles of the viewpoints of both a newspaper man and a preacher, the arguments of that first temperance lecture appear to me quite as conclusive, but the

chasm between What Ought To Be and What Is is deeper, and the wonder is that no one seriously plans to throw a bridge across the gorge. Whose fault is it that those twenty-five years have intervened without that which almost everybody knows should come to pass being fulfilled?

First: In part, opposition to reform is, of course, produced by the mongers in the wrong about to be overthrown. The man who makes his living by an objectionable item of commerce is hardly to be expected to give up his income in docility. It is to be expected that Demetrius will call the silversmiths together and exhort them, saying, "Sirs, ye know that by this craft we have our wealth." And, knowing how powerful a motive selfishness becomes, we are not surprised that they should throw dust into the air, and rally the people against the reformers, and get them to cry, "Great is Diana of the Ephesians!"

Yet the promoters of wrong, alone, cannot long delay the progress of reform. Usually they represent but a small minority of the population. By far the majority of men in every community make their living by honest methods. I am glad it is easy to believe that. And while those who live on the woes and weaknesses of men may conspire to defeat justice and retard progress, their arguments are usually so illogical, that the general public does not listen with much patience.

Then there are those who contribute to the evil. We rather expect opposition from that quarter. The frequenter of the bar-rooms is scarcely likely to vote for local option. The man who carries his money to the hand-book agent will probably take sides against race-track reform. The visitor to disorderly houses is not to be expected to lend his influence to an attempt to stamp out the social evil. The victim of the morphine habit will not willingly testify against those who sold him the drug. And yet it has been found that little effective opposition to reform is given by this class of folks.

Then who does really hinder reform? Let me describe him. I am fairly sure I can give you a pretty fair notion of him. And if, after I have pictured his ear-marks, and the length of his nose, and the color of his eyes, you should decide that you are the man, don't hang your head, nor get red in the face, nor go out and slam the door. But just sit still and smile, and other folks won't suspect that you're hit. "The wicked flee when no man pursueth."

The man who stands in the way of reform is the indifferent conservatively-inclined man whose business is the centre of his life, and who is so anxious to maintain peace and prosperity

that he has no time nor inclination to express himself on the evils of his day. He is the man who is unconsciously putting his back to the door which the reformer is trying to open.

If I were preaching a sermon to you to-day I should take for my text, Luke's word about that pleasant-named Roman deputy, Dulcis Gallio of Corinth, of whom it was said that when he heard the Greeks beating poor Sosthenes in the vestibule of his court-room—"Gallio cared for none of these things." A fine fellow was Gallio, a handsome man, a big-brained son of a famous rhetorician; his brother was Seneca, the philosopher. He himself had such a clear sweet voice that they called him dulcet-tongued. He looked well to the revenues and to the dignity of the Empire. But a quarrel between natives, a dispute about religion, an unequal fight in the corridors, the beating of one hapless Jew, what was that to him? He was doing his duty to Rome. For the rest, he cared for none of these things.

Now isn't that a pretty good picture of some business men you know, sweet-voiced fellows, pretty good reasoners, wearing large-sized hats, looking well to the income, good husbands, good fathers, members of the church, not staying out late o' nights, either, but keeping their heads so well over their desks that they have little time to devote to the general good. They care for none of these things.

These are the men who stand in the way of reform. They diffuse an amiable and cultivated indifference. "The present is all right," they argue. "What is, ought to be, otherwise it would not be endured so long."

This atmosphere of indifference is not easy to combat. He who endeavors to arouse people is often regarded as a disturber. Without sharing the madness of the demoniac of Gadara, these people cry with him, "Let us alone, why torment us before the time?"

And if no one cares, it is left for those who profit from wrong to care on the other side.

And in some way they usually get the framers or enforcers of law not to care, or if they do, to care on the wrong side!

It is surprising to find how, under the guise of improving a situation, the forces opposed to righteousness, when no one is watching, secure the enactment of legislation wholly hostile to the good of the people. Some years ago the Legislature of the state of New York passed a bill to regulate the race-track. It was announced as a reform measure. In reality, it was a bill to facilitate race-track gambling. It became a law before anyone interested on the side of decency noticed its real force.



Similarly the same state passed a law regulating sparring exhibitions. It was proclaimed to be an improvement on previous legislation. But it really legalized prize-fights, and remained on the statute books until Governor Roosevelt, despite his love for genuine boxing, called the attention of the Legislature to it, and had an act passed that put New York into the procession of states which have outlawed the prize-fight.

In like manner, by the influence of a powerful insurance companies' lobby an innocent-looking bill was allowed to pass which contained, among many apparently wholesome provisions, an obscure section making it a misdemeanor for a life insurance agent to offer a reduction of the initial premium to a person insured, and making it equally illegal for the policyholder to accept or even to propose such a reduction. Thus, while no one watches, the profit-gathering mongers of wrong are active. The indifference of the people is punished by the forging of fresh shackles.

Now, ignorance is usually the parent of indifference. It is well that it is so. If I really do not know about evils, and I never had the chance of knowing, I am not culpable. But when I once know of an evil, when it is once brought home to me, a new responsibility dawns upon me. I can never be the same man again. God has thrust upon me a new burden, and I must either carry it with a new earnestness, or, cowardly, throw it aside and spend the residue of my days in selfishness and guilt.

Take the matter of obscene pictures, for instance. A generation ago, they were quite common in the great cities of the United States. Many a man of decency had doubtless heard of immoral pictures and literature, but the matter was not one that the pulpit would touch with a ten-foot pole and antiseptic gloves.

But on one man, thank God, upon one man, Anthony Comstock by name, the knowledge that the youths of the nation were being fed on carrion, rested as a burden. God had placed it there. Courts laughed at him; officials told him it was useless for him to fight against such odds, but he went on, agitating, and removing the ignorance of the people.

Race-track gambling forms another example of the popular ignorance about existing vices. It is just within the past eighteen months that the average man has discovered the nature and extent of horse-race betting in this Province. The people have imagined that it meant just the wagers of the crowd during a fortnight at the Woodbine. They are just beginning

to find out that race-track gambling means betting, not at the race-track, but on Yonge Street and King Street, and in stores and offices, not on the races at the Woodbine alone, but on races anywhere from New York to San Francisco, not only for a fortnight, but for fifty-two weeks in the year.

With this new information, which the press has given us in advance of the pulpit, the responsibility of the average man in the Province of Ontario has increased a hundred-fold.

There is the question of prostitution. It is astounding how lenient some cities are towards this evil. The city of St. Louis, thirty years ago, had a "red-light" district shamelessly public. Sam Jones, the evangelist, came along, looked the town over, and told the Board of Trade people that "what St. Louis needs is one man, and she doesn't happen to possess one." The city fathers were terribly "cut-up" about it. Yet Sam Jones had told them what was about the truth. The preachers, the educators, the business men of St. Louis didn't seem to care. But there was one poor law student upon whose heart the responsibility was thrust. He became circuit attorney; he purified the city; he was the one man that the city needed, and the great state of Missouri made him its Governor. Joseph W. Folk is his name.

Now a sad thing about it all is that even if a man is informed of existing evils he often seeks shelter behind a very narrow conception of duty. The realm of reform usually lies just beyond a man's narrower duty to his family, his religion and his business, and just this side of the duty of the police. Between these boundaries lies the field of legitimate agitation. But here is precisely where a man of affairs does not care to enter. And he explains his attitude thus: "I go to church; I train my own children as well as I can; I contribute to all good causes; I don't drink; I don't gamble, I don't swear; I wash my hands of the matter; I am neither legislator, nor policeman."

Thus there are left untouched problems vital to the good of the state. Take, for example, the question of prison reform. I think it a reproach to the Province of Ontario that in the county jails in the winter time prisoners have to go to dark cells and stay in them from 5 p.m. till 7 a.m., which means fourteen hours in darkness. They have no chance to read, but are given a surfeit of idleness and darkness. There is scope enough for some enterprising member of the Legislature to earn his sessional allowance by taking up prison reform.

The matter of marriage license reform should engage the attention of our law-makers. We have absolutely no check on improper marriages at present. Aside from age considerations, anybody can get a license to marry. How is a jeweler or an optician equipped to decide upon the physical or mental qualifications of grooms and brides? To my mind that is a part of the work of the family doctor. He is the proper person to issue a license. If he gets a fee for this work it should be for receiving the application for a license, whether he gives it or refuses it.

Sometimes partyism stands in the way of reform. It is often difficult to get a reformatory measure before the legislative bodies unless backed by the Government. The party press is jealous of the rights of its party, and Canadians take their politics too seriously. A nation's first requisite is not a navy or dreadnaughts, but veneration for its mighty dead.

The programme of reform is two-fold, agitation and the preaching of personal responsibility. The first is the work of the reformer; the second is the task of the teacher, the preacher and the editor.

But beyond the work of religious teachers, we need the agitator against some specific wrong, the reformer. The preacher is the general practitioner; the reformer is the specialist.

He is the pioneer, the forerunner, the John the Baptist. He is the voice crying in the wilderness. He prepares the way of the Lord. He has the courage of Elijah; he is afraid of none but God. Misunderstood, blamed, traduced, he receives the enemy's fire, and dies, perhaps, but posterity follows on and completes his triumph. His friends, even his friends, may say, "he is beside himself." He dwells so long and so intensely upon some injustice of enthroned tyranny, that, over zealous, he may commit a blunder, like John Brown, or an overt act, like William Lyon Mackenzie. But even so, the boom of that tiny cannon on Navy Island in 1837, reached the ears of youthful Victoria at Windsor Castle, and she enquired of her ministers as to the welfare of her Canadian subjects, and every injustice against which the rebel fought was speedily removed, and every demand which he made was granted, and every principle for which he struggled is now held by all to be our inalienable right. Of him, and of every other real reformer, it might be said, without sacrilege. "Surely He hath borne our sins and carried our sorrows; yet did we esteem him stricken, smitten of God and afflicted."



Reformers are the advance agents of the irresistible will of Almighty God. Humanity sees them struggling on in absolute loneliness, but does not see the horses and chariots behind them.

God's will is an avalanche; you cannot stop it. It is a great river; you cannot dam it up.

It begins far up in the mountain's summit in the little streamlet of some individual biography. It may be so tiny that the impress of the hoof of a passing chamois gives it a curbing.

It is nourished by the tributaries of confluent lives of similar purpose, adding to its volume and force here and there, until it becomes a torrent and you hear the roar of its cataracts.

It dashes kingdoms into pieces, and sweeps tyrants from their thrones. Those foolish enough to try to stop its progress or divert its course, it scornfully tosses in its eddies and hurls in its rapids.

Unhindered it rushes onward, accomplishing its purpose, sweeping majestically across the plateaus of ages, nourishing humanity in the plains of unborn generations until it reaches out into the shoreless sea of eternity to whisper to the ceaseless waves of the infinite the story of its conquests upon the continents of time.

God sends out His ambassadors, and they do not return unto Him void, but accomplish that whereunto He sent them. From their scaffolds they point the way.

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(February 21st.)

## The British Elections.

By J. S. WILLISON.

ADDRESSING the Canadian Club on the subject, "The British Elections," Mr. J. S. Willison said:

*Mr. President and Gentlemen*—On Saturday I had the privilege of speaking at the University on the political situation in Great Britain. Necessarily, therefore, I must on this occasion endeavor to avoid repetition although it will be necessary to reach somewhat similar conclusions. To change one's political relationships between Saturday and Monday would be too much, even for Mr. Winston Churchill, to say nothing of myself.

People in the Old Country found it hard to believe that we in Canada were as much interested in the British election as they were themselves. They could hardly believe that each night during the polling, the streets of Toronto were filled with people; that the newspapers displayed bulletins and issued extra editions. In short, they have only a faint conception in the Old Country of the closeness with which we follow British public affairs and of how much we are a part of the Empire in all that concerns its interests and its fortunes. If they could see this meeting of the Canadian Club they would know that Canadian interest in the election was as great as I represented it to be and if they could get below the surface they would find that we are divided on British public questions very much as the British people themselves are divided.

Throughout my whole newspaper experience I have been a defender of the American Associated Press which for many year has brought the bulk of British news to this continent. I have sometimes thought that it was feeble and narrow in the range of events which it covered but I have seldom thought that it was either grossly misinformed or deliberately in-

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Mr. J. S. Willison, editor-in-chief of the *Toronto News*, is one of the foremost among Canadian journalists. Beginning in 1882 on the staff of the *London Advertiser*, he joined the *Toronto Globe* in the following year and a few years later became managing editor. He resigned to take charge of the *News* in 1902. He is also chief of the *London Times* news service in America. Mr. Willison spent some weeks in England during the general elections of January, 1910, and this address is based on his observations at that time.

accurate. I do say, however, that from the day the Lloyd George budget was introduced in the British House of Commons nothing more misleading, more ridiculous or more stupid ever was sent over the cable than the bulk of these despatches. In saying this I make no reference to the despatches which were sent to Canadian newspapers by their own correspondents. In the main the work of my colleagues who went out from Toronto was interesting and brilliant and reflected only credit on the press of Canada. My reference covers only those despatches which were intended primarily for American consumption and which misrepresented and perverted the issues of the British contest.

The British election was a keen election but, upon the whole, it was an orderly and good tempered election. From the outset it was an uncertain election. There never was any sign of the marked unpopularity of the House of Lords and the certain sweep of the Government such as one found in the press despatches. Before polling began a representative Liberal-Unionist said to me: "If anyone tells you he knows how this election is going he is a liar." Candidates who came back from the constituencies during the progress of the contest agreed that never in their experience had they met so many people who refused to say how they would vote and were even unwilling to discuss the questions before the country. Never were there so many people who exercised the right to vote under the secrecy of the ballot. All over the United Kingdom men were active in the contest on one side or the other who had never before interested themselves in any political election and when one knows that in two or three constituencies ninety-seven out of every hundred registered votes were polled and that throughout the contested divisions eighty-seven per cent. of the total available vote was cast, one can understand just how serious and desperate the contest was.

As between election methods and manners in Canada and in Great Britain, the contrast is not so great as has been imagined. I went to the Old Country conscious that there was much in the politics of my own land for which I should apologize and something for which I ought to be ashamed. But every day as the polling went on my self-respect rose and towards the close of the contest I felt positively arrogant in my feeling of self-righteousness. I found that there were liars in England, and even some in Scotland, and more in Ireland. I had the curious satisfaction of visiting Worcester, a cathedral city, which in the last election was disfranchised



for corrupt practices, and of feeling that no such thing had ever happened in Canada, where, fortunately, we make no provision for disfranchisement.

Sir, we, in Canada, know little or nothing about elections. On various occasions I went into a constituency on polling day. Always the streets were overflowing with people and carriages. Many persons wore colors and many carriages were decorated. The crowd was good humored and orderly. Election literature lined the streets and the placard of a Unionist on one side was answered by a Liberal placard on the other. Nothing in all the contest was more interesting than these election placards and I have the opinion that if the Liberals exceeded in severity, the Unionists exceeded in humor and originality. I stood for hours before the bulletin boards on Fleet Street as the returns came in and were bulletined by the newspapers. Always I was impressed with the good temper of the crowds, the sense of humor which enlivened and redeemed every situation. Good tempered as we are in our political contests, we have something still to learn from the British people. Nothing struck me more forcibly than the behavior of mixed crowds when time after time and night after night the picture of Mr. Chamberlain was exhibited on the election bulletins. There was always tumultuous cheering and it was difficult to tell whether those who cheered were Liberals or Unionists. The people seemed only to remember that he was one of the great figures of his time, that his day was done, and that he had done service for which he should be acclaimed and honored. It is just possible that if Mr. Chamberlain himself could have appeared on the platform throughout the country, the contest would have had a different and more decisive ending.

The impression has been created in Canada that the House of Lords is a House of privilege, concerned only with the personal and social interests of its members and indifferent to the welfare of the masses of the people. You have been led to understand that the House of Lords opposes reform of its constitution and particularly adheres with angry tenacity to the principle of hereditary representation. You are not told that before the Lloyd George budget appeared in the House of Commons, a committee of the House of Lords itself was appointed to consider the question of reform. On that committee the regular members of the Liberal Opposition refused to serve, but its membership embraced the Archbishop of Canterbury, Lord Lansdowne and many of the most representative Unionists of the Upper Chamber, with Lord Rose-

bery and a few other Liberal peers. This committee reported before the budget was introduced and the substance of its report was that heredity alone should cease to be a qualification for membership in the House of Lords, that it should be less an organ of party and that it should be made to express more fairly the feelings and sentiments of the great laboring and commercial communities.

The chief difference between the two parties over the House of Lords is that the Liberals desire to abolish and the Unionists to reform the Upper Chamber. What Liberals call abolition of the veto means that within a single Parliament the will of the House of Commons shall prevail. In other words, a party majority shall be omnipotent, no matter what the circumstances under which it may be elected, and shall have power under all circumstances to over-rule the House of Lords. As the election proceeded, however, Mr. Asquith, Sir Edward Grey and other leading Liberals were obliged to declare that they did not favor a single Chamber. Unionists, while admitting the necessity for reform, frankly and energetically justified the rejection of the budget. But the House of Lords was by no means the supreme issue in the contest, as Liberals had expected. Except in the industrial constituencies of the north of England and in Scotland, the attack on the House of Lords substantially failed. Since the election the two chief Labor organs of Great Britain have admitted that the majority against the House of Lords in the election was so small that it cannot be taken, even by the most optimistic, as a mandate for revolution. In England, at least, the parties broke substantially even. In Scotland no doubt there was a clear judgment against the Lords. In Ireland the constituencies voted on the issues and according to the influences which have been uppermost since the time of Parnell. In short, the attack on the House of Lords was by no means as successful as the Liberal press and Liberal politicians assumed it would be and probably in the end reform of the House of Lords will proceed from the Unionist rather than from the Radical party.

The other question, and the great question, of the elections was Tariff Reform. Hardly had the contest begun when the Unionist speakers discovered that this was the one issue in which the constituencies were deeply interested. So the Liberals discovered that outside of Scotland and in a few constituencies in the industrial north they must turn their whole energies towards combatting the movement for fiscal reform. It is my conviction, and I imagine the opinion of



the majority of close political observers in both parties, that without the budget tariff reform would have won a decisive triumph. On the other hand, without tariff reform the Unionist party would have gone to pieces and the Government have come out of the election with a majority of three or four hundred. The Unionist party now recognizes that it has only one great constructive issue, the restoration of Protection with a preference in favor of the Colonies. This policy, even to the details of a tariff, is thoroughly prepared and it is no secret that the Colonial Preference will be fifty per cent. over foreign countries. I venture to think that as soon as the budget is out of the way the people of Great Britain undoubtedly will declare for Protection and Preference and in my own judgment for Great Britain under all the circumstances to adhere to free trade would be a remarkable and depressing example of human stupidity. Since I returned to Toronto we have had an instructive illustration of the soundness of the Unionist position. This country, with only seven or eight millions of people, has forced Germany, with a population of sixty or seventy millions, to abandon discriminatory fiscal legislation against Canada. Who can doubt that Great Britain, with forty millions of people and with the best consuming market in the world, could force every protectionist nation to moderate its duties in favor of the Mother Country? Thus the restoration of protection in the Mother Country would mean a lowering of the tariffs of all protectionist nations and the first and only conspicuous world advance towards free trade. One of the leading merchants of London told me that in face of the results at the last election business men could not doubt that tariff reform would soon triumph. He had already let contracts for the building of a bonded warehouse and I heard of several American firms that were buying land in Great Britain in order to establish factories there. Business men know that the next appeal to the country, if the constitutional issue can be eliminated, means the restoration of protection and they are getting ready for the new situation.

When I left England there was no expectation in well-informed quarters of an election inside of twelve months. There was loose talk that the Government would hardly survive the meeting of Parliament but no one who looked closely into the situation could believe that a new appeal to the country would come so quickly. Towards the close of the contest, Mr. Asquith and Sir Edward Grey notified the King that in case the elections should show that they would



have to depend absolutely upon a Nationalist majority they would refuse to go on, and certain negotiations with Mr. Balfour were begun in view of the position in which the Throne would be placed if the Liberal leaders refused to carry on the Government. The result of the election, however, was to leave the Government with a majority of three or four over Unionists, Labor and Nationalists. Even if the Government had depended upon the Labor party, or the Nationalist party, it is difficult to see what either of these parties could gain by its early defeat. Probably on the question of Home Rule there is not much difference between the views of Mr. Balfour and those of Mr. Asquith. Both are opposed to any full measure of legislative autonomy for Ireland and both favorable to a Liberal extension of local government. On the general issue of Home Rule the Unionists are more hostile than the Liberals to Irish pretensions and demands. So far as the Irish party is concerned, therefore, it has nothing to gain by defeating Mr. Asquith. So Labor justly or unjustly, wisely or unwisely, believes that its ends can be best served by co-operation with the Liberal leaders and in the election there was a practical alliance between the two parties. Labor, therefore, like the Nationalists, has nothing to gain and something to lose by an early defeat of the Government. Moreover, I cannot think that any party in England is desirous of an early appeal to the country and, therefore, the appeal probably will not come as soon as now seems to be expected. If the budget goes back to the House of Lords, its members will not stop to inquire whether it is sent back by an Irish majority or a Labor majority or a Liberal majority. Their position will be that as the House of Lords referred the question to the people and that as a result of the election the House of Commons has been able again to pass the budget, therefore, the Lords have nothing to do but to obey the will of the people as so expressed. There will be practically no discussion if the budget returns to the Lords but an immediate acceptance, and to that extent, at least, the Upper House will show that whatever may be its attitude towards a Liberal Government it submits without question to the judgment of the British people.

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(February 28th.)

## The Old Country.

BY RIGHT HONOURABLE SIR EDGAR SPEYER, BART.

ADDRESSING the Canadian Club, on the subject of "The Old Country," The Right Honourable Sir Edgar Speyer, Bart., said:

*Mr. President and Gentlemen*,—Let me say to begin with that I am not a public speaker, and that I address you with reluctance, knowing the high level of the addresses to which you have listened in the past. But I was told in London that it was one of the penalties of coming to your city, that I would have to make a speech and, having to choose between making a speech, and not coming here at all, I naturally chose the former, and I wish to take this opportunity of expressing my warmest thanks for all the kindness and courtesy I have met with during my too brief stay in Toronto.

I have asked some of my friends here what topic would be of special interest at this juncture, and I was told to say something about finance in the Old Country and the export of capital; and it seemed to me that it might not be amiss to try to dissipate some of the wrong impressions which I am afraid the general election campaign literature in Great Britain has created.

Great Britain has been for the last few months one of the most discussed places on earth. It is a good thing and a great relief that the elections are over, and it were a better thing if they had been over in one day.

One of the most interesting and important issues in this election, and one closely affecting business men, has been a financial question, viz., the Budget. This has been unfortunate in many ways, because, if important financial questions become

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a bone of contention between rival political parties the consequences are bound to affect business adversely. As has been truly said by a writer in the *Times*, the public becomes frightened, not by what is really happening, but by what the politicians say is happening, and it is the business of the politicians to contend and maintain that what is happening, when it is due to the action of his opponents, can only have the direct results. It seems to me that the frightening of capital at home of which we have heard so much, where it existed at all, was more due to the comments on the Budget than the Budget itself. After all it must be remembered that it is only a small body of thoughtful voters which really weighs the views and expressions of both parties, and deducts a substantial discount for the bias of each and pays a certain amount of attention to actual facts.

It is owing to these exaggerated statements that a wave of pessimism has passed over the British Islands and far beyond, and that some people really believe that British credit and prosperity are fast disappearing, that things look exceedingly black. This is much to be regretted, and those who write and talk in that way render their country a poor service.

A great deal has been said about the unpopularity of home investments and the export of capital. There is no doubt that they have been under a cloud, but it is quite another question whether this unpopularity is due to Government action or to general business and trade reasons.

In politics when you want to make out a good case, you have to put on the colors pretty thick. When Mr. Chamberlain wanted to alter the Fiscal system of Great Britain he found it necessary to maintain that British industries were dying, and that if the present system were maintained the fate of the Empire was sealed. This "Leit Motiv" has been played with renewed vigor during this election, and as a considerable part of the moneyed classes, viz., the investing public, is in sympathy with the Conservatives and Tariff Reform, it is only human that they should take a pessimistic view of the country's future and prefer to put some of their money abroad.

As regards the Budget, one party saw only destruction ahead, the other party predicted that the rejection of the Budget would be followed by a grave monetary crisis, some very imaginative persons saw a 10 per cent. bank rate. I need hardly say that both sides have grossly exaggerated the case. I do not propose to go here into the merits or demerits of the Budget policy, but only to try to explain why home investments have of late been comparatively unpopular and why



foreign investments have been favored. We need not go very far to find out the true reason. It can be put in two words.

Home investments are a very expensive article, and compared with foreign investments relatively too high. Great Britain still enjoys the highest credit in Europe, in fact in the world, for it would not be fair to include the United States because there the Government debt forms the basis of their note circulation.

After all that has been said about the terrible prospects for British industry and credit, consols are still on a 3 per cent. basis, and personally I see nothing alarming in this, in fact it is an adequate rate, taking everything into consideration. While it is dangerous to prophesy anything, it is my personal opinion that this rate will be the ruling one, and on the whole I think it is a good thing that it should be so. People who invest their money in Government securities should not have too small a return for their money, and it cannot be said that 3 per cent. is too much. In fact, in the light of past experience, the conversion of consols into  $2\frac{1}{2}$  per cent. has proved a mistake. If it could be done, I should like to see consols reconverted into 3 per cent. Other countries, like Germany, have had the same experience. They have not been able to maintain the 3 per cent. type.

If we come to English railways what do we find? We find that the ordinary stocks of our leading railways yield less than  $4\frac{1}{2}$  per cent. This of course is much less favorable than it was, but all those things are matters of comparison.

If the same investor goes into the foreign markets he can get a better yield than that on perfectly good security, besides which he gets an international market and a bearer security, whilst in the case of English railways he will have to buy registered stock, with stamp and fees to be paid, which is not as marketable as a foreign stock, and into the bargain he is often told that capital is not safe in his own country. It seems to me, therefore, quite a natural consequence that investors show a bias in favor of foreign securities, chiefly because they want a better yield for their money. It should be remembered, too, that during the last decade a great many foreign countries have become prosperous, have enjoyed good credit, and in consequence have gained the confidence of English and European investors generally. And this process is not at an end. More countries will become desirable fields for investment as time goes on and as order and civilization spread. Within the next ten years we may anticipate great developments in Southern and Central America.

The Monroe doctrine imposes new duties on the United States, and they will have to see to it, that order is evolved out of chaos in the various smaller sister republics where untold wealth awaits development.

To English investors, therefore, home securities have become a fancy article with a fancy price, and with the tendency of many people at home to extravagance it is natural that they should look to the places where a higher return will enable them to spend more money annually.

But there is a wider aspect of this case, and it is this: The old countries, and Great Britain foremost amongst them, instead of being asleep, have realized the importance of their hold in the world, *i.e.*, to furnish new countries with the sinews of war at rates which are more remunerative than those they can obtain at home. By doing so they contribute very directly to the prosperity and well-being of their own people, and also help the progress of the world in general.

The idea that the older countries are stinting their own industries by sending capital away to new countries has no tangible basis. In England there is plenty of capital for all sound enterprises, and if proof were needed as to the truth of this, it is seen in the fact that in spite of all the adverse factors which I have mentioned, the credit of British industrial companies is still higher than that of any other country in the world. When the old countries send out capital they stimulate their own industries which produce for the world, as the capital is sent out in the form of the manufactures of the older countries. This explains the remarkable expansion in the export trade of the United Kingdom in recent years, in which there has been an unprecedented increase in the export of manufactured goods, accompanied by no increase in imports of manufactured goods into the United Kingdom.

In the previous period, when Great Britain was not exporting capital, *i.e.*, the period during and after the South African War, and when people were more extravagant, the expansion in its imports was mainly in manufactured goods from other countries, but it did not take long for the British people to see the danger of such a situation. And now "Nous avons change tout cela," as the British people have again become enterprising, and are placing their capital where it ought to be placed, to develop the general wealth of the world and thus to stimulate their own productive industries.

The advantage of foreign investments is fully realized by other countries, and France, Germany, and the United States have placed a great deal of capital abroad, the latter country



having begun to do so in the Far East and South America. The French are less enterprising. Their endeavor is to get wealthy by keeping their expenditure down. They get rich rather by saving than by increasing their income by adventures. Great Britain, Germany and the United States, however, are more daring.

Expansion and contraction in British trade are to a great extent brought about by the British people themselves. It depends on the amount of capital they have and are willing to invest, and the direction in which they place it. Experience proves that exports expand whenever foreign investments are made and contract when they are stopped, and when we are spending too much money at home and having inflation.

From 1895 to 1904 we were in such a period. We were too extravagant and spent too much money at home, in addition to having had a war expenditure during that time of something like £250,000,000. But since 1904 Great Britain has again invested largely in foreign countries. The result has been large exports and considerable imports of foodstuffs and raw materials needed for her industries, while the import of foreign manufactures has been checked.

In a very interesting paper which was published some time ago by Mr. Paish, of the "Statist," it was estimated that Great Britain has invested in the last 60 years outside England nearly 3,000,000,000 stg., yielding an income of £150,000,000 per annum. Of this total of £3,000,000,000, nearly £2,000,000,000 has been expended in railway construction either by companies or by governments which have raised loans in Great Britain. This capital has been supplied in about equal portions to the Dominions beyond the seas within the British Empire, and to foreign lands. There is no doubt that the vast growth of her trade and prosperity is mainly due to that fact. By building railways for young countries Great Britain has enabled them to increase their production of wealth enormously, and to produce things that are wanted at home, such as foodstuffs and raw materials. In return these young countries buy our things.

Great Britain has by her pluck and enterprise all over the world, and by what amounts, to almost an unfailling instinct, placed her money not only where it was needed, but where it has done a great deal of good. She has never placed it where it might have hurt her country's interests. She has laid the foundation for the credit of many a young country, and thereby has given them their purchasing power.



Speaking of trade generally, it seems to me there is every reason to take a hopeful view. There is greater general enterprise in the world, due to greater confidence, larger gold production, and more settled conditions in parts of the world where they did not exist formerly. The credit of other lands, including the United States, has been fully restored, and Great Britain is supplying them with unprecedented amounts of capital. It is reasonable to expect, therefore, that British imports and exports will very largely increase in consequence of our exports of capital, and also in consequence of the large amount of produce that other countries are able to send to the British Isles in exchange for British goods. Add to this the large gold supplies and you will see the causes that are operating towards a very active international trade. And I do not believe that either Conservative or Liberal Governments will be able to retard the great increase in the foreign trade of Great Britain.

One word about the savings of Great Britain. They have been very large. In one single year Great Britain has been able to provide something like £180,000,000 for new enterprises at home and abroad after paying for all other needs at home. A country that can do that cannot be said to be in a critical or alarming condition.

In saying this, I do not for a moment claim that everything is for the best in the best of all possible worlds in Great Britain. By no means. It must be evident to every impartial observer that a great deal will have to be done, and done quickly, in the Old Country if it is to be fit to run a good race with the most advanced and efficient countries, and the first and most urgent requirement in my opinion is a much more thorough, much more prolonged, and much better education. Because there can be no doubt that in this respect Great Britain is to-day not in the first rank, and that is a serious handicap. The real wealth of a country is the qualities and faculties of its people. The material wealth is only the product of labor and skill. What is wanted is efficiency and the bringing up of a generation with sound bodies, good muscles, alert minds, and adroit hands.

I believe, however, that it is recognized by both political parties that the need for better education exists, and I certainly think that the present Government is fully alive to it. The policy underlying the Budget, which has been so much discussed, proves in my opinion that those that are responsible for the government of the country have made a correct diagnosis of the ailment from which Great Britain suffers.

It would lead me too far, in the short time at my disposal, to speak more in detail on this topic, and I will only say that the money provided by the Budget will indirectly very materially affect the education question. It will also deal in a manner never done before with the question of unemployment and poverty. By creating insurance against invalidity, death and unemployment, the pressure on the poor will be greatly relaxed, and they should be enabled to leave their children longer at school, which is one of the recommendations made by the Poor Law Commission.

Unemployment is chiefly due to bad organization and to the creation of unemployables. Under our present organization in Great Britain, children leave school early because their parents cannot afford to continue their education. They are not sufficiently fitted for later life, and a great many of them are bound, therefore, to drift into casual employment. One step has already been taken to mitigate unemployment by the establishment of Labor Bureau, and I hope in the future it will be possible to extend this Labor Bureau Organization to the colonies, where workmen and laborers are needed. Much mutual advantage might be derived from the interchange of ideas, and of people between the mother country and her people. Co-operation in all social questions between various parts of the Empire is urgently required. The great problem of over-crowding in the cities and rural depopulation, the question how to make the land more attractive are for Imperial statesmanship to tackle, and the Old Country can learn many a useful lesson from the Oversea Dominions.

In conclusion, let me repeat that to which I have already referred, viz., that for 1910 the indications are favorable to the investment of a large amount of capital by Great Britain abroad, mainly here in Canada, in South Africa, in Australia, in India and in South America. We shall doubtless provide a good deal of capital also to countries like the United States, which are in much need of it, and to Mexico.

These large investments will probably tend to a large expansion in exports, both actually, and in proportion to our imports. We shall probably hear nothing of "dumping" for some time to come.

It looks to me as if we had entered upon a period of very great and wide trade activity, when buyers will experience difficulty in getting delivery of the goods they want, and when sellers will be in the extremely comfortable and pleasing position of finding ready buyers.

That Canada is bound to make great strides during this period of prosperity goes without saying, provided she realizes the paramount necessity of only offering such securities in the home market as are absolutely good, and as long as all Canadians doing business with the Old Country will remember that credit is confidence, and that both are delicate plants, which one cold blast might destroy.

Canada's great natural wealth, the practically unlimited supply of capital from the home country at preferential rates, the free markets and good prices for produce, the increasing supply of skilled farmers and the free supply of labor render Canada's future assured; and nobody, I need hardly say, will rejoice more in this than the mother country, which has given and will give to Canada all the financial and moral support which she can expect and which she fully deserves as long as her affairs are conducted in the spirit of to-day by wise and farseeing statesmen and business men who know how to appreciate the value of the trust and confidence Great Britain is showing to the Dominion of Canada.

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(March 7th.)

## Canada's Tuberculosis Problem.

By DOCTOR J. H. ELLIOTT.

ADDRESSING the Canadian Club on the subject, "Canada's Tuberculosis Problem," Dr. J. H. Elliott said:

*Mr. President and fellow members,*—Our Canadian Clubs have no more important questions brought before them for discussion than those relating to public health. Should a text be necessary as a basis for a short address, no better one can be found than the two short sentences, "In Canada last year there were 13,000 deaths from tuberculosis," "Tuberculosis is a preventable disease."

When one begins to make a careful study of the tuberculosis morbidity and mortality throughout Canada, he is at once confronted with a great difficulty, in that we have no general scheme of vital statistics. Such statistics are Provincial records, and with the exception of Ontario, registration is very incomplete, or has only been recently adopted. For a study of disease throughout Canada we have to refer to the figures of the decennial census, and this takes us back to 1901.

In 1901 we had a population of 5,371,315. A careful estimate for this year places our population at 7,500,000. In 1901 the number of deaths from all causes was 81,201, the deaths from tuberculosis were 9,709, i.e., 1 in 8.3, or 12 per cent. of all deaths were due to tuberculosis. For the present year we must estimate the deaths at 13,000. Let us look at it in another way. If one in every eight dies of tuberculosis, it means that of our present population of seven and a half millions, nearly one million will ultimately die of tuberculosis. Knowing it to be a preventable disease should these facts not stir us to action?

Tuberculosis is the most frequent cause of death in Canada, no other single disease approaches it. Though it attacks man at all ages, it is less frequently a cause of death in childhood and old age. Its most terrible harvest is reaped during the most active working years. Will it surprise you to be told that

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Dr. J. H. Elliott, now in practice in Toronto, was for nine years Physician-in-Charge of the Muskoka Cottage Sanitarium. He is Secretary of the Toronto League for the Prevention of Tuberculosis and also a member of the Executive Council of the Canadian Association for the Prevention of Tuberculosis.

of all persons dying in Canada between the ages of fifteen and thirty-five, over forty per cent. die of tuberculosis, while of the deaths occurring in the age period thirty-five to forty-four, over twenty-five per cent. are due to tuberculosis?

The average age at death of our consumptives is thirty-five years, perhaps the most productive age. The life expectancy at this age is about thirty years. This means that 13,000 Canadians dying each year of tuberculosis lose each 30 years of life. If we eradicate tuberculosis, the average age at death of those dying of all causes will be three and one-half years greater. Prof. Irving Fisher has estimated for the United States that the average age at death of males would be increased by three years, of females three and two-fifths.

The productive working period of life is generally accepted as from 17 to 60 years. What do we lose annually in working years through consumption? Each year 13,000 lose 30 years of life. Let us allow in these a lessened life expectancy—say 24 years. Seven years of this will be years before 17, and after 60. This leaves 17 years as the average loss to each—17 years of useful industrial life. Distribute this over our whole population, and we arrive at the conclusion that *with no consumption* the average working years would be increased by 2 years in males and 2.3 years in females.

Tuberculosis frequently has a rapid course—a few weeks only, on the other hand many will live twenty, thirty years or longer with the disease. Taking a large series of consumptive patients, we learn that there is an average period of four years' illness preceding death. This is made up of one year of failing health, while still at work, followed by one and a half years of partial disability, and this in turn by one and a half years of complete disability. In our study of economic loss due to tuberculosis, these years must be also considered. With an average of four years' illness to each of the 13,000 dying each year, we must recognize that at any one time we have at least 52,000 in Canada suffering tuberculosis, and who require treatment.

We cannot attempt to estimate the amount of disappointment and unhappiness, the pain and weariness, the trials and deprivations of fifty thousand consumptives and their friends. The burdens usually fall on three or four others near the sick one, who must share his worry and mental anguish—there are one hundred to two hundred thousand on whom this falls, while another two hundred thousand must with these mourn loved ones.

The money loss is made up in part, of (1) loss of wages during periods of partial and complete disability, (2) cost of maintenance during a prolonged illness. The first is primarily a loss to the patient, but also may cause severe suffering to the family. The second loss falls upon his savings, and lacking these, upon friends or the municipality, in either case bringing suffering and deprivation to the family.

It is surely a conservative estimate to place the *average* earnings of those concerned at \$700.00 per year. The loss may be summed up thus:

Loss of wages, 1½ years partial disability.....	\$525.00
1½ years complete disability.....	\$1,050.00
The illness costs some one one dollar a day, say..	\$550.00

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\$2,125.00

Add to this 17 lost years of working life at \$700 a year,—(capitalized and discounted at 5 per cent.) say.....	\$7,000.00
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Making a *mimumum* money cost for each life, of.. \$9,000.00

But we have each year 13,000 deaths. This represents an *annual* loss of \$117,000,000.00. This annual loss capitalized at 5 per cent. represents a capital sum of \$2,340,000,000.00 which should be considered an offset against or deduction from our national resources.

If by instituting a few simple effective measures against tuberculosis we could save one-quarter of this, what a great work we would have accomplished. We cannot compute *in cash* the pain and suffering caused by the illness, nor the other sentimental values of life.

At the present time every civilized country has an active National Association helping to mould public opinion, and to lead the work of education. In Washington in 1908, the International Congress on Tuberculosis, convened with 7,000 delegates present, representing every part of the world. This congress meets next year in Rome, and we hope that Canada will again be represented. As an evidence of the universal crusade I may mention that in the United States since May, 1909, eleven legislatures have been in session, and every one has considered and enacted some law with reference to tuberculosis. The afternoon would suffice for only the barest sketch of what is being done throughout the world. The Board of Estimate and Apportionment of New York City, during the



month of December, voted \$2,150,000 to the Department of Charities for the erection of further hospital buildings for tuberculosis. From Brazil, Uruguay, Japan, Australia and every part of the civilized globe interesting reports are available.

We speak of tuberculosis as a preventable disease because,

(1) We know the cause—the tubercle bacillus—and where it may be found.

(2) We know how to treat and handle existing cases of tuberculosis and can thus prevent infection of others.

Tuberculosis in man is contracted always from a person who has the disease, either by intimate contact with him or in his absence, from his expectoration, which contains the infectious organisms—usually it is a house (home, office, workshop) infection, rarely if ever contracted out of doors. A few cases in children, principally tuberculosis of the glands are due to infection from milk, butter or cream from tuberculous cattle.

I cannot dwell on medical treatment other than to say that in the earlier stages the disease is generally readily controlled. When advanced we can, generally speaking, look for relative cure in some cases, absolute cure in but few, but in the vast majority with advanced disease, we must confess our inability to secure other than temporary improvement. We can readily institute measures to make these cases no longer a source of infection to those about them.

In recent years preventive medicine has made great strides. It is through preventive measures, rather than treatment, that leprosy has become a disease rarely seen, that hospital gangrene no longer is dreaded by the surgeon, that the plague which has caused millions of deaths is under control as is cholera, neither of which will ever again cause a worldwide epidemic. We know the cause of malaria, and in tropical cities where the inhabitants were recurrently ill with this infection, it is now practically stamped out by thorough organization. Hydrophobia in England, from 1880 to 1890 caused 20 to 60 deaths yearly—was it exterminated by treating those diseased? No. The dogs were muzzled and the disease *prevented*. Immediately the deaths fell to 8, then 7, then 6, then 4, with the orders relaxed the number rose to 13, then 20, but by consistent and persistent enforcement the number declined, and for twelve years there have been no deaths. Muzzling is no longer needed, for the disease died out when there was no longer means of transmission. There is a similar history to be written of puerperal fever, smallpox, Malta fever and other diseases.

Tuberculosis can similarly be controlled if we but apply our knowledge of prevention. In handling this disease medically, and as a problem in public health, we approach it from two standpoints, first the treatment of the case in hand, second the prevention of the infection of others. The first is a purely individual (and family) question. The second is broader and involves the health of many others, and it is only by attention to the second that eradication may be effected.

Our hope of eradication is based on facts, not on theory. Our experience with other diseases suggests it, but certain facts loom large. The first great fact is that under different conditions of race, hygiene, housing, climate, habits, and exposure to infection, we find a varying mortality from consumption, e.g., the death rate from consumption of the lungs per 100,000 inhabitants, is, in New Zealand 56, Australia 88.9, Canada 153, Austria 334. While even within Canada the mortality rate from tuberculosis (all forms) varies, from 162 per 100,000 in Ontario, to 217 in Prince Edward Island, in the United States pulmonary tuberculosis varies from 90 in Michigan to 181 in Maryland.

The second fact which speaks for eradication, is that with the institution of anti-tuberculosis measures, there has already been a marked decrease in the death rate. In England the ratio has fallen 50 per cent. in the past 35 years. In New York, where a vigorous campaign has been carried on for years, there has been no increase in the annual number of deaths even though the population has increased seventy per cent. in the same period.

What are the means by which this great annual loss of life and money caused by tuberculosis may be reduced?

Time will not permit discussion of this question, but we may generalize, and say we must recognize the disease early and institute personal precautions early, we must enact and enforce notification of cases, prohibit indiscriminate expectoration, disinfect the premises occupied by infective cases, prevent overcrowding, forbid the building of houses which contain windowless rooms (and get rid of the hundreds of windowless rooms now existing even in Toronto) secure better ventilation of our workshops, schools, offices, public buildings, and private residences, cleaner streets, our food kept from street dust and other impurities, purer food, especially milk, meat, butter.

We need more general education in hygiene, our architects should build us houses, every room of which can be readily ventilated, and every householder should know how to venti-



late his house properly. We must establish higher health ideals, both public and personal.

And among our specific measures, we need more sanatoriums for our curable cases, hospitals for those more advanced, dispensaries with physicians and trained nurses attached for those who need advice and those who must remain at work.

In Canada we need a Bureau of Public Health. The medical profession have been advocating this for some time. There are many departments of much less importance under a minister, yet we find the health agencies of the Federal Government scattered in the various departments. The administration of our pure food laws (the Adulteration Act) is under the Department of Inland Revenue, controlling the Dominion Analyst and his laboratories. The Minister of the Interior looks after medical inspection of immigrants. The Department of Indian Affairs, under the same Minister, looks after the health of our Indians. The Director of Public Health is under the Minister of Agriculture, as is also the Veterinary Director-General. Let us have these scattered agencies under one responsible minister who shall develop public health legislation. We have a Federal Bureau for the control of disease in animals. Why should we not also have one for man? We are told our government is handicapped by the provisions of the British North American Act which provides that all questions of public health, hospitals, asylums, etc., are provincial matters,—yet *by consent of the provinces* the health of animals is delegated to the Federal Government. Surely if they so desired, our law makers could also arrange to delegate the health of Canadian citizens to the Federal Government as a question to be dealt with there, or at least in conjunction with the provinces.

I have been unable to get the figures for recent years, but it is a fact that ten years ago we were spending \$25,000 yearly to combat tuberculosis in animals—and \$1,000 for the prevention of tuberculosis in man. Last year with 100,000 Indians \$2,500 was spent on the prevention of tuberculosis; for 70 times as many whites, \$5,000 was voted the Canadian Association for Prevention of Tuberculosis to carry on a campaign—but the Indians are wards of a paternal government. Ten years ago to get in 65,000 immigrants we spent \$450,000. Last year to *save* 13,000 of our best citizens we spent \$5,000. Ought we not to do something to lessen this yearly emigration?

The provinces are awakening to the importance of the problem before us, but so far it is a case of "many are called—but few get up." Nova Scotia with a population of half a



million has a provincial sanatorium of 25 beds, built to be practical illustration of the out-of-door treatment. New Brunswick is about to be awakened. Quebec has given two grants of land, has an excellent Public Health Act (were its provisions enforced) and has now a Royal Commission on Tuberculosis, composed of the best men available, which hopes soon to bring in recommendations as to the best method of dealing with the problem in Quebec. Manitoba opens this year a sanatorium for 60 patients. Saskatchewan and Alberta care for tuberculosis patients in special wards, pavillions or tents on hospital grounds. British Columbia has a sanatorium near Kamloops.

Ontario has made more progress than the sister provinces. Our government is encouraging the erection of local sanatoriums with a grant of \$4,000 to each municipal sanatorium or hospital when erected, and a grant of \$3.00 per week for each patient treated. In 5 years \$100,000 has been paid out in grants. And last year 839 patients received the statutory grant of \$3.00 per week. Eight sanatoriums have received this assistance. Yet with our progress, our legislature has twice refused to consider a bill for notification which is one of the first steps in eradication of the disease.

The development of the sanatorium movement in Canada has been interesting to watch. The first step was undertaken by the present President of Toronto's Board of Trade. Aided by the late Hart A. Massey, Mr. Gage formed the National Sanitarium Association, and in 1897 the Muskoka Cottage Sanatorium was opened with about 35 beds. To-day there are 75 beds. In 1902 the same association opened the Muskoka Free Hospital for Consumptives with 40 beds, and this accommodation has been increased to 140.

To make provision for the tuberculous poor of Toronto, in the advanced stages of the disease, Mr. Gage undertook the building of the Toronto Free Hospital for Consumptives. With the assistance of the late H. C. Hammond and others this institution has been extended until it now cares for 100 patients.

The next local sanatorium movement began in Hamilton, when the Hamilton Health Association built its sanatorium on its farm on the mountain, opened in 1906. To-day this association has in addition, a hospital for advanced cases, a dispensary for the examination of applicants and treatment of those at work, and maintains a visiting nurse.

During the past three years notable progress has been made. There has been opened in rapid succession, the King Edward Sanatorium at Weston, the St. Catharines Sanatorium for the City of St. Catharines, the Lady Grey Hospital, at Ottawa, for advanced cases, the Alexandra Sanatorium near London, for patients from the City of London and County of Middlesex, and the Minnewaska, a private Sanatorium, at Gravenhurst. In these various institutions there are now 550 beds. This looks well, yet it means accommodation for only 5 per cent. of our consumptives in Ontario. Kingston proposes to build the Sir Oliver Mowat Memorial Hospital, Windsor, Brantford, Berlin and other municipalities have places under discussion.

The first dispensary in Canada was that of the Montreal League, opened in 1904, which has now become the Royal Edward Institute, with splendidly equipped quarters, the gift of Col. Jeffrey H. Burland, and his sisters. This institute was recently opened by His Majesty, by direct cable connection. Toronto has two special tuberculosis dispensaries. Hamilton, Ottawa, Winnipeg, St. John, Charlottetown, each have one. London will open one this year. Visiting nurses are attached to each of these dispensaries, and others are maintained by various associations.

There is a central organization, the Canadian Association for Prevention of Tuberculosis, Ottawa, which is stimulating local endeavor. This association maintains two active secretaries, one of whom as travelling lecturer and organizer is visiting this year every province in the Dominion. All our larger cities, and many towns are taking up the question locally, and a healthy interest is being aroused. The Toronto League for the Prevention of Tuberculosis has its office in the City Hall, where any communications on the subject will be attended to. This league is particularly anxious to learn of cases amongst the poor, and of homes where proper precautions are not being observed. An active educational campaign is being planned.

I have found it difficult within the limits of the luncheon hour, to give an adequate idea of Canada's tuberculosis problem, and what is being done to meet it. I hope, however, that I have been able to stimulate some interest, even enquiry. Canada has made a beginning. The Canadian Clubs are interested. Local societies are rapidly increasing. If our people can be aroused, our governments, federal, provincial, and municipal, induced each to do its share, we shall soon see a marked decrease in the enormous death rate from this disease, which

causes annually such great economic and industrial losses, and is the source of untold misery and suffering through the prolonged invalidity and illness due to it.

If we proceed now to make practical application of our knowledge of the means of prevention, we will soon reach the goal for this disease which the immortal Pastor has claimed for others. "It is within the power of man to cause all germ-borne diseases to disappear from the earth."

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(March 14th.)

## Canadians of To-Morrow.

BY REVEREND J. S. WOODSWORTH.

ADDRESSING the Canadian Club on the subject, "Canadians of the Future," Rev. J. S. Woodsworth said:—

*Mr. President and Gentlemen of the Canadian Club,*—Let me first express my appreciation of the opportunity of addressing you upon a matter that is vital to us as Canadian citizens. I speak to-day as a Canadian to Canadians upon a subject which must be admitted as of the greatest social and national importance—the citizens of to-morrow. While we are paying great attention to our agricultural resources we are hardly bestowing as much thought upon the population that we are importing into this country. You all know of the interesting experiments that have been carried on for some years by Burbank in the western states, by which he has accomplished wonderful transformations in the vegetable kingdom. We are told that he has transformed the desert cactus into an edible fruit, and by crossing various species he has developed entirely new kinds of vegetables. What he has done in a small way with fruits and vegetables we are doing on a gigantic scale with the human species—these men and women who are being transplanted by tens and hundreds and thousands from the old world and being placed in the new soil of Canada. It is as if we went out with but a handful of seed and scattered it broadcast over the prairies. Surely if we look to the importance of our grain, our stock, our cows and horses, it is high time we looked after our human stock—the men and women who are to be the citizens of to-morrow.

I cannot think that it is unimportant that we should pay due attention to the race stocks that are being transplanted here. Whatever our theory of heredity may be we must all agree that breeding has something to do with the development of types, and we ought to pay attention to that in this country; and further it is of high importance that we should also pay attention to the cultivation of these people whom we

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Rev. J. S. Woodsworth is Superintendent of All People's Mission, and Secretary of the League of Social Service of Winnipeg and has abundant opportunities for studying the phase of the immigration question which he is here presenting.

are transplanting. It is not enough to bring a man out and fasten him to a piece of land and expect him dig right in without making a mistake. We take numbers of young clerks from the shops in London and wonder in the West that they do not adapt themselves to the new conditions; we bring whole colonies of Europeans out and put them in the cities and then wonder what stops the development. We must pay as much attention to the human quality as well as the agricultural. I would like to place some statistics before you. I have some charts here which I prepared a little while ago, and I shall ask your indulgence in showing them at this time.

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OUR IMMIGRANTS	- - - - -	{	1,070,548
			×146,908
BRITISH (English—Scotch—Welsh—Irish)	- - -	{	440,419
			×52,901
UNITED STATES (The Mormons)	- - - - -	{	322,583
			×59,832
NON-ENGLISH SPEAKING	- - - - -	{	307,546
			×34,175

SCANDANAVIANS (Norwegians—Swedes—Danes—Icelanders).

GERMANS (Germany—Austria—Russia—Mennonites)—The Dutch.

FRENCH (France—Belgium).

RUSSIA Doukhobors—(Lithuanians).

AUSTRIA-HUNGARY (Bohemians—Slovaks—Ruthenians—Galicia—Buckovina—South Russia—Poles—Hungarians).

THE BALKAN STATES (Roumania—Bulgaria, etc.).

THE HEBREWS.

THE ITALIANS (North and South).

LEVANTINE RACES (Greeks—Turks—Armenians—Syrians)—Persians.

ORIENTALS (Chinese—Japanese—Hindus).

(NEGROES and INDIANS).

MIX—WHAT?

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Thus you will see that out of 1,070,548 immigrants, 440,419 are of English, Scottish or Irish descent; 322,583 are from the United States (last year nearly 60,000 came from that country); and 307,546 are non-English speaking. So for every three people who come to us, one is English-speaking, in the larger sense, one is an American, and the third is non-English speaking. They are Scandanavians, Germans, French, Russians. Those from Russia are not real Russians,

but are like the Ruthenians. From Austria-Hungary there are three main classes, the three being—Ruthenians (Poles and Hungarians), Bohemians and Slovacks. Then for the balance there are those from the Balkan States, the Hebrews, Italians (north and south). Negotiations are now pending looking for a direct steamship communication between Canada and Italy. When that is consummated we will have a larger number of Italians coming into this country. Finally there are the Levantine races and Orientals. With regard to the Hebrews, they have congregated in large numbers in Montreal, you have many here in Toronto and there are many in Winnipeg. In Montreal over half the children attending public schools are Hebrews. Then we also have in the west 34,000 Indians besides many Negroes. My question on this chart is: mix all these people together and what are you going to get. I just want to leave that with you—mix all together and what are we going to become?

I think you will find in the United States more Germans, more Irish or more Italians than you will Anglo-Saxons, and F. Walker is authority for the statement that the immigration to United States has imparted strength to the foreign stock. It is a serious problem what we are going to be racially; what we are going to be politically. My own hope is that we will be able to influence those who are coming that they may be properly and wisely directed, and yet that is going to be no easy undertaking. Take the province of Saskatchewan, it is capable of supporting as great a population as is any state in the union. To-day only about 30 per cent. of the people in the province of Saskatchewan are Canadian born, and upon this 30 per cent. falls the tremendous responsibility of moulding the other 70 per cent. In the other provinces of the west similar conditions prevail. What in the light of these circumstances are we going to become politically?

Then there are the great social questions that press themselves upon us. These people come with various grades and standards of education, they come with social ideals foreign to us, they come each bringing in a generation of family tradition with them. What are we going to be when these are all melted together?

Israel Zangwill, in that great play "The Melting Pot," tries to show that America is God's great melting pot in which are being fused all the different people of the world. He thinks that from this fusion is to arise a higher and better people, but what reactions are going to take place as all these



diverse elements are being brought together! How are we going to effect that, and how will they affect us? What is going to be the solvent that will break down these social, religious and social barriers; what is going to be the precipitant that is going to bring about this solution? What are we going to have in our Canadian life that will build them up again in a new form and crystallize them? What are the Canadians of to-morrow going to be along with these foreign elements? I leave the question with you.

If you will allow me, I would like to make a comparison of the immigration to Canada and United States, as developed on the following chart. (See page 143.)

The population of the United States in the year 1800 was 5,308,483, and the population of Canada in the year 1901 was 5,371,315. You will see that so far as population is concerned we are just one hundred years behind United States.

But look at the immigration statistics. From 1800 to 1810 the immigration to United States was 70,000. The immigration to Canada for the corresponding decade this century is estimated at 2,300,000. The immigration to United States a hundred years ago was 7,000 per year. The immigration to Canada last year was 262,469. Last year it dropped back to 146,000. There is no doubt at all that it will be up again. The ratio, therefore, is one to thirty-seven. Where United States received one immigrant in their early stages we received thirty-seven.

Someone said the other day "We will even be as bad as the people in United States."

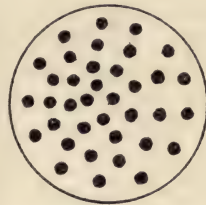
"Well," I replied, "if you are thinking of immigration and the effect of it perhaps we will be thirty-seven times worse."

They have had their immigration problem. We have a much greater immigration problem than they ever had. Up to the year 1869, nearly all were British, Germans or Scandinavians, and the British were the best type of Britishers. You all know of the early immigration from the old land. I do not think I will make any exception, the British people who are included in that compilation were a splendid stock on the whole, and were perhaps a higher type of British than we have had coming out for years. The Germans came out at that time, also Scandinavians, and one per cent. were from Austria-Hungary and Russia. The character of immigration has changed greatly so that in 1902, 70 per cent. came from

## THE PROBLEM.

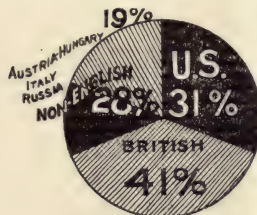
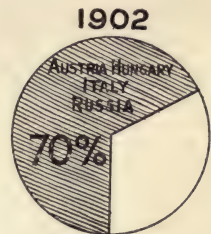
Population of United States in 1800	-	-	-	5,308,483
" " Canada in 1901	-	-	-	5,371,315
Immigration to United States, 1800 to 1810	-	-	-	70,000
" " Canada, 1901 to 1911 (estimated)	-	-	-	2,300,000
" " United States, 1800 to 1810 (per year)	-	-	-	7,000
" " Canada a year ago	-	-	-	262,469

i. e.



United States received 1 Immigrant.

Canada received 37 Immigrants.

United States  
Immigration

Canada.

Did the U. S. Succeed?..... { The South—Lawlessness.  
The West—Immorality.  
The Great Cities—Irrigion.

What about Canada? { Already a Divided Nation.  
English Protestants and French Catholics.

Austria-Hungary, Italy and Russia. Now we have nothing against these people particularly but I think it must be acknowledged that we have the right of selection of those who come from other lands.

From the last census return the British population is said to be 41 per cent. Probably these are the best we have. From the United States come 31 per cent. These people with their children have pulled up stakes and trecked across the boundary into Canada. The remaining 28 per cent. are non-English, and in this figure is included 19 per cent. from Austria-Hungary, Italy and Russia. These are the people most difficult to assimilate.

Did the United States succeed with these people? I ask the question. A great many of these people reside in the cities. You all know that there have been political and moral corruption in the great cities of United States. They have had an awful fight with political corruption, and as they are emerging from it we are just entering upon a similar struggle. What about success? We are already a divided nation—I should rather say we are not yet a united nation. English protestants and French catholics—we cannot get over the effect of this unhappy division. Yet I do not like putting it that way, because I think the two races should come together, should build up a stronger nation. The situation to-day, however, has produced difficulties, it has found its way into the educational work and political life of the people.

Now, gentlemen, to assimilate to-day thirty-seven times as many immigrants as the United States received when it had a population the same size as Canada is the problem we have to face. But it is impossible of mathematical demonstration, and a tremendous responsibility which has been placed upon our Canadian people.

Here is a school register of one of the city schools of Winnipeg with 590 children on the roll. You will observe there are only 45 Canadians. These 590 children are to become the Canadians of to-morrow. Over all our schools in Manitoba the Union Jack is flown. There is a sentiment in our Canadian schools. You call a small boy out of his class and ask him what he is, he will say "Canadian." He may lie for a time. He may be a Pole or a Russian, but he knows "Canada." After all it is not what we are or what we have been, but it is what we are going to be. Then you will see there are sixty-one English, nine Irish and fourteen Scotch with ten Americans. That makes a total of 139 English



speaking children. The remainder are all non-English. Out of these 590 only 274 are in grade I and only 13 have gone up to grade 7. You will see that there is a rapid falling off in the higher grades. The Canadians keep up their average well. The serious fact is we are not getting these foreign children in our schools beyond the lower

### OUR SCHOOLS.

Nationalities.	Total	Grades						
		I	II	III	IV	V	VI	VII
Canadian.....	45	12	4	3	6	3	12	5
English.....	61	12	12	6	19	4	5	3
Irish.....	9	1	...	2	2	2	2	...
Scotch.....	14	3	2	1	3	3	2	...
American.....	139	10	1	...	1	2	2	2
Swedish.....	16	4	4	3	5	...	...	...
Norwegian.....	13	6	2	1	4	...	...	...
Icelandic.....	1	1	...	...	...	...	...	...
German.....	135	85	14	13	18	2	3	...
Austrian.....	7	1	...	2	4	...	...	...
Russian.....	23	21	...	2	...	...	...	...
Polish.....	43	22	5	2	7	4	2	1
Galician.....	9	4	1	4	...	...	...	...
Bohemian.....	7	4	2	1	...	...	...	...
Jewish (Russian).....	95	45	22	13	7	2	5	1
Jewish (all others).....	102	52	20	5	19	3	2	1
	590	274	88	59	96	25	35	13

### IN MANITOBA

From 26,705 to 40,707 Children of School Age are not attending any School.

Over One Quarter of the Rural School are Bi-Lingual.

grades. There are from 26,705 to 40,707 children of school age in Manitoba who are not attending any school. I won't say whether the figures are liberal or conservative, but I assure you that both are official figures given on the floor of the house. I do not care which is correct, it is a bad job either way. It means that one-third of the children

in Manitoba are not in any school whatever, and 96 per cent. of the children who are in school range from the age of six to fourteen years. From these ages the children are compelled to attend public schools. Similar conditions to these prevail all through the west. I do not know that Manitoba is the most guilty and has lost interest in education, but Manitoba is unfortunate in inheriting the result of a great political controversy. These figures show about where we are to-day. A great many are interested in the cause of education in Manitoba who for political reasons cannot see their way to make a move towards the betterment of affairs.

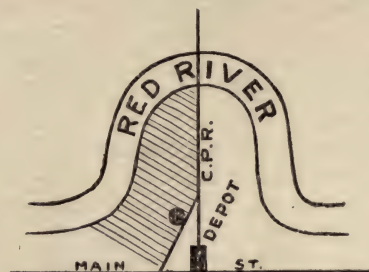
Another thing is pointed out on this chart. One-quarter of the rural schools in Manitoba are bi-lingual. This is also an inheritance from the Laurier-Greenway compromise, and the present government is proud to point to the fact that the Laurier-Greenway people introduced the condition in the terms of settlement that if there were ten children in any school speaking a tongue other than English as their mother tongue they could have a bi-lingual teacher. As a result of this there are French-English schools, German-English schools, Polish-English schools. The fact is you cannot get an English teacher who understands Polish, so you have to get a Polish with a smattering of English, and he is sent out to teach in the Polish-English schools. The government is doing what it can to teach the Polish and the people of every nationality to take up this work, but it seems to me that the whole system is a vicious one. I think we all should rise in this matter and get together, above political allegiance and above religious prejudice, and do something for this great question.

I really do not think Winnipeg is one whit worse than Toronto or Montreal, and I have tried to study the situation from the standpoint of the social workers in other cities. Here is a chart giving particulars of the population of one community in Winnipeg. (See page 147.)

Here you will find 18 nationalities in a community of 3,362 persons.

This is a great social question which should engage the interest of the whole of our Canadian people. This is also an educational and political question. But I have no time to talk about politics to-day. In Manitoba one-third of the constituencies are controlled by Galicians alone. Before long they are going to swing the whole west—at least the foreign vote. In this connection there is just one idea I would refer

A Mixed  
Community  
3,362 Persons.



Point Douglas  
North  
and  
Sutherland Ave.  
Institute

Nationalities.	No. of Families.	Adults (over 18)	Lodgers.	Children.
<b>18</b>	<b>662</b>	<b>1,369</b>	<b>575</b>	<b>1,418</b>
Ruthenian .....	194	352 (72)	346	332
English .....	145	351 (16)	49	383
Hebrews .....	92	144 (3)	9	226
Polish .....	70	164 (27)	122	173
German .....	43	101 (3)	13	84
Canadian .....	41	102	2	75
Scotch .....	20	39	.....	31
Syrian .....	12	24	.....	27
Russian .....	10	21 (2)	5	19
Roumanian .....	9	18	.....	30
Hungarian .....	7	14 (2)	9	7
Irish .....	5	10	.....	7
Lithuanian .....	4	9 (2)	20	6
Icelandic .....	4	11	.....	7
Negro .....	2	3	.....	2
Spanish .....	2	2	.....	3
Bohemian .....	1	2	.....	3
Swiss .....	1	2	.....	3

Of the 1,418 Children

873 were of School Age.  
660 attend Public or Church Schools.  
213 attend no School.

Of the 575 Lodgers 432 were unemployed.

Of the 662 Families 80 own their homes.

One third of "Homes" dirty.



to, I think we should have some restriction of the franchise at least. We should have some sort of an educational test and not give the franchise to these people merely because of residence in the country. A great many regard their votes as a merchantable asset. You will find men who are traitors to their country who will buy up votes. We ought to have compulsory education, and we should maintain our rights as Canadians to say who is going to come and how many are going to come into the country. It is not for me to lay down any law, but we ought to regulate the number of people coming in and take no more than we are prepared to look after educationally, morally and socially. We ought to preserve that right, and we ought to get near these people personally. I refer to the settlement workers in American cities, such as the University Settlement in New York and Hull House in Chicago.

One more suggestion: could we not have in Canada something of the nature of a *Welfare Commission* composed of men who are high above party lines and religious bigotry. We have recently appointed a Conservation Commission. We know the great work they are undertaking to do. The Welfare Commission would be something of the same kind. Their function need not be executive, but rather advisory. Let them study the whole immigration problem, and follow the immigrant from the time he leaves his own land until he becomes a good Canadian citizen. Our department of immigration is doing good work and the labor department is doing good work. But there is something lacking still. These men could devote their whole attention to this problem. There is room for the appointment of some kind of a welfare commission to look after the immigrants. It is a pressing question, and schools and technical education cannot solve it unaided.

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[March 17.]

## Canadian Sentiment.

BY HONOURABLE FRANK OLIVER.

ADDRESSING the Canadian Club on the subject of "Canadian Sentiment," Hon. Frank Oliver said:

*Mr. President and Gentlemen*,—I will not delay you by referring to the too flattering terms of this introduction by your president, but in saying this I must add that it is a matter of deep regret to me that I am not able to "Control the West." There have been discussions in the West of which you probably have heard in your newspapers, and these are evidence of that fact. Allow me to express my pleasure at this opportunity of meeting so many fellow Canadians in this capital city of the Province of Ontario.

Nothing has tended to better the Canadian spirit from one end of Canada to the other than the Canadian Club movement, and I only regret that on this occasion the Canadian Club of Toronto cannot be better entertained. I would like to speak to you in regard to the West—in regard to the Canadian West. After your president invited me to address the club, he asked me what I was going to talk about. That was an entirely different matter to accepting his invitation, because when I came to think of it I had lived the important years of my life in the West, and since I came east my business has been entirely with the West, so on looking over the field it didn't happen to me that I knew enough about anything else to speak on except the West.

I know the West has been talked up, talked down and around by many hundreds of people. But on the other hand the subject is so large and has so many sides that I might find some new line to bring before you to-day.

You have heard, no doubt, perhaps you are tired of hearing, of the magnificent possibilities of the West, of its vast

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Hon. Frank Oliver, Minister of the Interior since 1905, has special oversight of the Immigration and Dominion Lands branches of the government service. He has lived in Western Canada since 1873, and since 1883, when he was first elected a member of the North-West Council, he had represented the West, both in local affairs and in the House of Commons to which he was elected in 1896.

area and its great resources. I won't trouble you with these particulars to-day. I take it for granted that they are well known throughout Canada, and nowhere are they appreciated more thoroughly than here in the city of Toronto. The fact that the West is now so well known in regard to its material resources indicates the progress that has taken place in the Canadian idea that this country is worthy of some attention.

If Canada is to be the country we want it to be—and we want it to be a great country—if it is to be a great country, it must be great not only in possibilities, but it must also be a united country. In order that there may be unity of sentiment there must be a comprehensive knowledge of conditions all over the country. Let me suggest to you that the existence and development of the prairie west, as we understand and know it has been, and is, and will be the greatest influence in establishing a Canadian sentiment from the Atlantic to the Pacific. Until the West was known and appreciated Canada consisted of her Eastern Provinces, and a man was a Nova Scotian, a New Brunswicker, an Islander, a Quebecer or an Ontario man rather than a Canadian. But when there was a common object to be achieved, when there was a common aspiration to be reached, when there was a common purpose to be made, as was the case in connection with the opening up of the northwest, then Canadians from Nova Scotia, New Brunswick, from the Island, from Quebec and from Ontario—then all these had a Canadian national aspiration, all were Canadians as all are Canadians now, and not provincial. It is well within the memory of many who are here that a man from Nova Scotia or a man from New Brunswick would resent the statement that he was a “Canadian,” and it may be news to some of my friends to know that the same condition prevails to a considerable extent in the far western territory of the Dominion—in the province of British Columbia.

I am claiming for the opening up of the Northwest and the development of the Northwest, which is of interest to the members of the Canadian Club, that it has been the means of establishing and of increasing a Canadian sentiment throughout all Canada, from the Atlantic to the Pacific.

What about the Northwest itself and what about Canadian sentiment there? I know that many who are here to-day are well acquainted with the conditions of the Northwest and I assume there are many here who are not so well acquainted with those conditions. Judging from what I have read in the newspapers and have heard from the lips of a great many



men, I think there is a wrong impression as to the conditions of life in the west, as to the condition of the Canadian sentiment there. May I say to the people of this city, the capital of this great Province of Ontario, that if they want to know Canadian sentiment, if they want to know Imperial sentiment, without question, without argument and without doubt, go west of the great lakes, and you will see it, you will meet it in every city, in every town, in every village and in every school house from Lake Superior to the Pacific coast.

If there are people in the Northwest to-day, if there are cities and towns and railroads and all the appliances of civilization scattered over a thousand miles of prairie, how does it come about that these are there? It is because the Canadians of Eastern Canada have chosen to stand by Canada and by Great Britain, if you like, have chosen to cast their lot in the western prairies rather than in the prairies of the United States. There are more Canadians resident in United States to-day than the total population of the three prairie provinces west of Lake Superior amounts to. That is a startling fact which our people here seem to have lost sight of. The fact is that the increase of population in many years in the Eastern Provinces found its way across the line, but the man who chose to stay on the Canadian side of the boundary between Manitoba and Minnesota, while this movement was in progress, did so because he was a true Canadian and wanted to help build up a greater Canada. It is true that to-day we offer in our western country better advantages and better facilities, and that there is a better field for active and ambitious men than can be found in the prairies across the line. I do not know that I could give any greater emphasis to that, but I might give this one instance. I think the supreme test occurred during the South African war and was an object lesson to all empire builders. At that time I was sent as the representative of a single western constituency to parliament. It is true it was a large constituency, but the population was not as large as in some of the eastern constituencies. There were more volunteers from that constituency for service in South Africa than I am sure from some of the eastern constituencies. Looking backwards to that fact, that these men were willing to leave their property behind and risk all that they had, even their lives, in the service of the empire—I say if you want to find Canadian sentiment, absolutely and unquestionably, a sentiment which has been tested during years of trial, go west and you will see and feel it.

Now conditions are changing in that country. For many years progress was slow. There had to be a seed time before there could be a harvest. There had to be a demonstration of the possibilities of that country which could only be brought about by the taking of risk, by the taking of chances and by the suffering of adversity. But that is past, and now the possibilities of the country are established and the country is open to the west and to the north; it is no longer a matter of question and the world is ready to come in and take possession. I notice that some of our friends are afraid that in this act of taking possession by the world we may lose us a large amount of Canadianism. I am not a prophet; I cannot tell what may occur. I can, however, give you the facts as they are. Of the number of homesteads taken out in the Northwest during the past ten years when we have had our doors open to all the world, when we have been spending large sums of money to attract attention to that country, to bring people into that country, more than one-quarter of the homesteads that were taken out have been taken by native born Canadians. I have not time to go into the details of this question of homesteading to show that the returns do not give an absolute statement of the conditions, because some people stick on a homestead better than others; but when we consider the different classes of Canadians, and those from the British Islands and from United States and from continental Europe, I need not say that whatever may be the case in regard to other nationalities the Canadian is the man who sticks and makes good. He is able to and he does. Of the remainder of the homesteads, one-quarter are taken by people from the British Isles. Another quarter, or slightly less than one-quarter, have been taken by people from United States and the other quarter by people from continental Europe.

Now that has to do with the rural districts, but do not forget that while one-quarter of the homesteads have been taken by Canadian settlers, the population of the towns is almost entirely Canadians; that is to say the men of business and the men of finance, also the lawyer and the preacher—the men who direct the thought of the community—are to a very large extent Canadians. In every city, in every town, in every village, in every hamlet, yes, in every schoolhouse, it is Canadian sentiment that is taught; what else could occur under the circumstances than what has occurred, than what obtains in this Province of Ontario where the people are one for Canada.

You have in this Province of Ontario nearly as many foundation races as we in the Northwest, who to-day are all

Canadians. You have certain fixed ideals, certain standards of social life and government. It is just the same in the Northwest. Is it not a fact then that our Canadian sentiment is a Canadian sentiment that is backed up by British sentiment and by the sentiment of the people from the United States, who are of the same blood and race and ideals as ourselves. Under the circumstances should there be any question that these Western Provinces will be just as Canadian as the Province of Ontario is Canadian? I would be sorry to think this would not be the case. I believe that it will be the case and think we have every reason to be satisfied with the conditions as they are. We have had a rate of progress in that country which has not been equalled by any other country in the world. It has been progress under such conditions as have never before existed in any country in the world, conditions which existed because they were backed by Canadian sentiment. The difference between conditions on the Canadian side and conditions on the United States side in regard to railways, and government, and social life, and law and order is so marked that I will not deal with them. It is a fact of which Canadians may feel justly proud that a handful of people should go into that western country, take hold and develop it—develop an entirely new country—and that they are able to maintain the conditions of social life and respect for law and order and conduct the public and private affairs just as perfectly as could be done right here in this City of Toronto.

It is a great thing that Canada has such an area in that country; it is great that it is a fertile country, that it is a productive country. We brag about our 125,000,000 bushels of wheat last year and our 10,000,000 acres of cultivated land. We have 330,000,000 acres of land in that country, which is a larger proportion of good land than is found in any other country in the world. We have 10,000 miles of railway in those three Prairie Provinces. We have nearly 3,000 post offices in those three provinces, and we have had a natural development which has been felt in all parts of Canada. And it is only the beginning of the development that must take place. But that is not all that we have to be proud of. It is because we have been able to achieve that development under the conditions that have prevailed, and because Canadian ideas and Canadian administration have been good enough to achieve all this stupendous work. And do not forget gentlemen that this achievement did not come by chance, it was



not by accident, it was not without sacrifice, it was not without doubt, dismay at times. In the years ago when times were hard and taxes seemed high and money was scarce and every expenditure was scrutinized closely, it is something of which every man has a right to be proud that money was voted by parliament year after year, that the sound sense of the people's representatives kept the Mounted Police in charge throughout these great prairies to maintain the conditions of law and order—it is something I say of which every man in Canada may be proud.

That was good business, but it was not done because it was good business alone; it was done because it was necessary to maintain the Canadian ideal in control of public affairs. In all the vast rush of emigration and in this stupendous development, as in the days before it took place, we have a right to be proud of those who stood for the upholding of the Canadian ideal. Let me say now that that which seemed to be a sacrifice at the time, a sacrifice for sentiment, for an ideal, has turned out to be not only a noble sacrifice, but it has turned out to be the best possible business judgment, because of the development which is taking place in these Western Provinces to-day. That development could not have taken place so profitably and so beneficially had it not been for the maintenance of those conditions. What is good business is good politics and what is good politics is good business. The Canadian ideal of life and government finds its beginning in the British ideal of fair play.

I do not know how far these thoughts have affected some of our people. I am afraid they have not affected some of them very much. But is it not worth remembering that in the light of actual present conditions our policy and our ideal are away ahead of those of any other nation or country?

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(March 29th.)

## Germany and England.

BY PROFESSOR L. E. HORNING, M.A., PH.D.

ADDRESSING the Canadian Club on the subject, "Germany and England," Professor L. E. Horning said:

*Mr. Chairman and Gentlemen,*—Permit me to thank the Canadian Club for this opportunity to speak to them on this all-important subject. Up to a few years ago England was considered by all nations, and especially by the English themselves, as the undisputed mistress of the seas, the financial centre of the world—a "nation of shop-keepers," far in advance of other continental peoples in the development of the constitutional political rights of its citizens generally. A nation slow, dogged and determined in character, of a very practical common-sense turn of mind, disinclined to take up with new ideas, served in its world-wide Empire by a well-trained body of diplomats, second to none in the world—diplomats actuated by the highest ideals, and characterized by honest dealing and by devotion to England's cause.

And all these things we believe to be as true to-day as they have been in the past, with a service loyally rendered, from the King upon his throne to the humblest "Tommy" in the ranks. Every one of us, who knows English history, has full right to be proud of the Empire to which we belong, and to exult in the pride with which we salute our Union Jack.

But, gentlemen, while this is our rightful boast, it is also our bounden duty to open our eyes and to keep them "front." "Time moves on," and in its march men and things grow old, and what is good to-day may, and probably will, not suit to-morrow. Great movements and great epochs are succeeded by

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L. E. Horning has been a professor in Victoria College since 1886, having been appointed to the staff shortly after graduation. He has had charge of English and German Philology since 1891, also of German Literature. He lived in Germany from April, 1889 to October, 1891, and again from April, 1906 to March, 1907. During the latter period the general election to the Reichstag took place and he contributed a number of letters to the *Globe* on the subject. He has edited a number of text-books for German students and also a study of the modern German drama. He is German by blood, his family coming to Pennsylvania in 1770, and his own branch thence to Niagara in 1788, along with the United Empire Loyalists.

times of lassitude and quiet, in which we settle down to a daily round of unprogressive life.

In some matters England is far in advance, but in others—especially in matters educational—she has lagged most lamentably. The moss-grown and venerable Universities of Oxford and Cambridge have had a glorious past, but they have gradually been left far in the rear in many departments. Because of their unwillingness to adapt themselves to the needs and the development of the present, the merchants and mechanics of Leeds, Manchester, Sheffield, Liverpool, London and Wales, not to mention other centres, have been forced to establish new schools and new colleges where the students may keep pace with world-developmmt, and be trained to meet the citizens of other nations on an equal footing. Educationally England is still in the rear, although lately she has been making great strides towards a better state of affairs.

The "tight little island" has always stood more or less apart from the other European nations in her development, and not even her colonies have always shared in her plans, her ambitions, her ideals. To-day that is all changed, and who can say what the twentieth century has in store for us of British connection?

Much as many of us deplored the South African war from the standpoint of justice and square-dealing, it has brought about a new condition of affairs within our Empire, for, as Kipling says to the Colonials in "The Parting of the Columns:"

"But 'twasn't merely this an' that (which all the world may know),

'Twas how you talked an' looked at things which made us like you so,

All independent, queer and odd, but most amazin' new,

My word! You shook us up to rights. Good-bye, good luck to you."

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"We'll never read the papers now without inquiren' first  
For word from all those friendly dorps where you was born  
and nursed."

\* \* \* \* \*

"Good-bye, you bloomin' atlases! You've taught us something new;

The world's no bigger than a krall. Good-bye, good luck to you!"



or, as one of our own students very cleverly put it: "From now on and henceforth it is not John Bull, but John Bull & Sons, Unlimited, that face the world, of friends, and foes."

Across the north sea we see a sister nation who has, within a generation, come into her own. One thousand years ago the sandy plains of Brandenburg did not seem a probable nursery for future greatness, but little by little there grew up in and around that little district, a duchy whose throne, in 1415, was given to the Hohenzollerns. Small wonder that, after 500 years, the 20th in succession, Emperor William II, should frequently refer with a pardonable, if sometimes somewhat injudicious, pride, to "my Brandenburgers and their glorious deeds." Few reigning houses, if any, in Europe have such an honorable history behind them. And what fires these people have passed through in the refining process!

Backward and forward, over those plains, have surged the hostile armies of Europe, Slav and Teuton in the earlier centuries; Catholic and Protestant in the thirty years war; French and Austrian and Prussian in the eighteenth century, and French and Russian and German in the great Napoleonic struggles. These all brought death and destruction in their train as they thundered over the land. But the Brandenburgers and Prussians, prince and people, became inured to hardship, accustomed to frugality, resourceful and patient, until as a result of all that long training and of the great Franco-Prussian war, a new Empire, a mighty world-power suddenly deployed before Europe's astonished gaze. Naturally the politicians of other lands have continued to be disturbed, for these Germans are ready and equal to defending what they won, and fear has fallen upon many that they will want more. The German has every right to be proud of his history and his success, so long worked for and so creditably used when attained.

This is a very important point, and not to be lost sight of when considering the present situation. In spite of the fact that the German army is the best fighting machine in the world, there has been no war for forty years. As Dr. Holland Rose rightly says: "If Kaiser Wilhelm had always aimed at our destruction, why did he not seize the opportunity afforded by the early disasters of the Boer war?" England was then isolated; now it is Germany.

The army is an absolute necessity to Germany. She has no natural boundaries, as has England, which take the place of men. Russia on the east, and France on the west are watchful and armed, and agreed for defence and offence.

She would be foolish to sleep on her laurels. But of course there is no hiding the fact that such a standing army of non-producers is a terrible drain on the financial resources of the country, and to my mind there is a greater menace in the presence of such a large body of men whose trade it is to think out means to destroy their fellows and to scheme for national aggrandisement. Probably the thought of this menace got on the nerves of some neurotic English politician with the result that the absurd story of the toast to "The Day" took form in his disordered imagination.

But far greater in peace than in war have been the conquests of Germany. As a result of the war of 1870-71, there was poured into the lap of Germany riches unheard of before, and immediately there began, first of all, an era of speculation, but after that a period of solid development, slow at first, but from 1880 increasingly rapid, which has had one tremendous result: that of removing Germany from the ranks of the agricultural nations and of placing her in the list of the industrial states. Some 60 per cent. of her population now depend upon industry for their livelihood. Naturally enough Germany produces more than her own 60,000,000 of people require, and she is forced to seek other markets. She came upon the scene only to find the best parts of the earth already in the hands of the English, and, therefore, not having colonies of her own, she must seek foreign markets.

And that she has done with such success, sending out her scientifically produced wares in her own ships, and splendid ships they are, into every part of the world, that "made in Germany" has rightly become a "brand," a trademark, to imitate. And all this would have been impossible but for the encouragement given to scientific progress in all departments of study, whether technical or industrial, medical or theological, and but for the honor and deference paid, willingly and ungrudgingly, to the investigator in every walk of life.

Education, free, full, encouraged and honored, is at the bottom of all this wonderful development of modern Germany, and it is this which makes her 22 universities, her numerous technical institutes, her trade schools, all her higher institutions the Mecca of every enquiring mind from every part of the world, whose look is forward rather than backward, whose eyes are "front."

Now all this trouble between England and Germany has its origin in "commercial rivalry," at which no one can wonder. The slow unimaginative Englishman found suddenly at his elbow everywhere, a hitherto unknown scientifically-trained

competitor, underselling and outgeneralling him. Pained surprise gave place to vexation, naturally increased because his old-fashioned methods were handicapping him, and further increased by the self-confidence of the youthful rival. Of course there is friction, and friction gives rise to Dreadnoughts, and Dreadnoughts give rise to a Canadian navy, and a Canadian navy gives rise to warships on the great lakes, and so on, *ad infinitum* and *ad absurdum* and *ad nauseam*. But what it is important here for us to note is that education is the foundation of Germany's commercial greatness, therefore the base of all the trouble between these two great and kindred nations is education, the superior scientific training which the German possessed.

You remember that a few years ago Lord Roseberry discovered this fact when one of the earliest "German scares" found believers in English homes. And in 1907 Mr. Balfour, addressing a great convention of educationists in London, dwelt upon this same truth. So fruitful has that idea become that now English technical schools are helping to regain lost ground for the English artisan, and "made in England" has become a slogan which has caused a great revival of English trade, and all signs point to a new epoch in English industrial development.

And why all this pother about the German navy? Has not the German as much right to build Dreadnoughts as has the Englishman? Both are doing it with the one purpose in view, viz., of protection to commerce. Both have great interests at stake, both are adding to the present danger by their methods of providing this protection. It stands to reason, that when two lusty opponents stand over against one another, both armed *cap-à-pie*, there is very grave danger that some comparatively irresponsible person may drop a spark into some tinder, and then the "fun" will begin.

Now it is very probable that some of those listening to me believe that this will take place, that it is unavoidable, that it must come, and that the sooner it is over the better. I beg to differ, and for reasons—for good reasons—I beg to differ.

Look to the East! Over the hills has broken the rosy morn of the twentieth century. And what can we see? Plenty of men who, looking backward, talk of war and bloodshed and hate between nation and nation. But there are other signs, plenty of other signs. And, first of all, look at the miraculous development of the means of bringing the nations of the earth together. England's little railroad between Stockton and Darlington, opened in 1825, only a life-time ago, had given place in



1904 to over 560,000 miles upon the earth, representing an expenditure of English and German and French and American and of the world capital surpassing our imagination to conceive. And so with shipping. Six steamboats in 1820; in 1900 a total of 12,289, and England building more in 1909 than all the rest of the world put together. In 1819 the first steamboat took 26 days to cross the ocean; now we have just enough time to settle accounts with Neptune and we are across. Next our postal arrangements. In 1837, a year that many Canadians remember, the first idea of common postage for all letters in England; in 1874 the postal union, imagined and worked out by a German. The first telegraph between Baltimore and Washington in 1844, and now the whole earth covered by a net-work of wires, and wireless telegraphy, the newest development. The world is verily "no bigger than a kraal." These are some of the bonds which are exercising an ever increasing influence upon the nations of the earth, bringing them into close touch, and making them profoundly interested in each other's welfare.

Then note carefully the mighty revolution wrought in industrial life by the introduction of machines. In 1840 a cotton weaver could prepare in a whole year, working 13 to 14 hours a day, some 9,500 yards of standard sheeting. In 1886 in one day of 10 hours he produced 3,000 yards. With the increase of products is combined an increase of use, and a lowering of prices. Furthermore the raw material comes from various fields the world over and represents the employment of world capital on a large scale. Anything that affects the cotton trade of England, affects the consumers of cotton the world over. Just as we are now having a very striking example of the far-reaching influence of tariff questions, so the question of trade and commerce generally are more than national—they are world-wide in importance, far transcending in magnitude, for the great mass of people, such questions as Dreadnoughts and torpedo-destroyers.

This unthinkable quantity of capital, daily increasing by huge figures, which is invested in trade and commerce, in railways and shipping, and telegraphs, is not confined to English capital alone, but the German is also becoming very largely interested. Now does it not really stand to reason that the man or the statesman who loses sight of all these tremendous world-interests and can see nothing but Dreadnoughts and bayonets, must be suffering from an optical illusion and is sadly in need of a new pair of glasses? To wantonly set to work to destroy his opponent's credit by a world war, such as

that between England and Germany would largely be, in the vain imagining that his own would not also be as utterly destroyed—such an outrage passes my feeble comprehension; and I fully believe that there are enough keen business and financial men in England and in Germany who will speak out so clearly and convincingly, in case of the necessity, that the “fire-eaters” must listen.

But this is not my sole hope. I do not consider it my strongest hope. These wonderful means of intercourse between nation and nation, between hemisphere and hemisphere, to which the airship will soon be added—and here let me refer you to Kipling’s “With the night-mail”—these are all bringing the best spirits of the nations together, the men of knowledge; and out of the interchange of ideas and out of the inspiration of progressive thought, can come nothing but the highest common good. I can remember when few Canadians went abroad to finish their education. To-day they all look forward to a trip abroad “to top off.” A few years ago the modern languages were not mentioned on the curricula of a great many universities, our own Toronto being a pioneer in this respect. To-day it is coming to be generally recognized that the literatures of sturdy England and clever France and progressive Germany, with their 1,000 to 1,500 years of development, are just as worthy of study as literatures of Greece and Rome with their meteor-like appearance; that they have just as much of the culture element, if that is rightly understood, and provide in their history and grammar a mental discipline no less effective than that of these dead tongues. And to-day the wide-awake German is insisting on his engineers and his students making a “student-trip” not only to England and France—these have been in vogue for a number of years—but even to America, and you may be sure that those who come will not pass by Canada.

Now here is where the Englishman has once more been woefully behind. He could not, or at any rate did not, learn German. He did learn French. Now don’t for a moment imagine that what I am about to say reflects on any other nation, but I want to emphasize, and to so emphasize it that we in Canada shall take note and wake up, that is, I want to say that no man can be up-to-date to-day in any line of work whatever, he will not be acquainted with the latest advance of any science, unless he knows German, reads German and visits Germany. The historical grammar of the English language is a hobby of mine, a subject to which I should like to devote the rest of my life, but to know it I cannot depend on English



alone. I must go to Germany, buy German books, follow German thinkers and collectors and investigators. Germany can give us valuable hints on how to equalize taxation and on government ownership, or "state Socialism," as one writer puts it. German scientific thought is a mighty factor in the world, and I, as a true Canadian and a loyal Englishman, am glad to pay Germany my tribute of gratitude. And I and all other German-trained students, at home and abroad, are against such insanity as a war between these great kindred nations.

But I have not yet stated my strongest reason. Lecturing at Niagara Falls a few days ago upon "Canadian Citizenship," I referred to the question of temperance and stated what my hopes were in that regard and upon whom my hopes rested. After the lecture a Swede came up and told me how matters had gone a few years before in his home-land, and his experience confirmed mine. What I said there was that my hopes were built upon the attitude of the lower or laboring classes, as they are called over there. A little more than 1900 years ago there appeared upon the earth a Man who spoke "as never man spake," but the society built up by his followers fell heir in a few years to Roman organization and Roman methods. Organization was everything and man as man really disappeared. It was not until the close of the middle ages in the wonderful Renaissance that Man seemed destined to appear anew. The privilege was granted only to a few, and they of the highest rank. Slowly the new idea percolated down and bore fruit in various forms, bright red in the French Revolution. The 19th century, however, saw the seed taking root and succeeding decades were marked by a gradual growth of political consciousness and power among the working classes, England was far in advance by her Reform bills, a country envied by the whole-hearted patriots in Germany. Was that the reason for the animus too frequently displayed against her by the ruling members of society? To-day there is once more great unrest, religious, social and political, as was shown in England in January where nearly 90 per cent. of the voters went to the polls. That unrest is also in France, in Austria, in Turkey, in Russia, in Persia, in India, and what a stirring there has been in Japan, and now beginning in China! Germany is a hotbed of this unrest, and the manoeuvres of Bethmann-Hollweg and the landed aristocracy of Prussia has but added fuel to the flame. As I have already said I was through the last general election in Germany. I should love to be present at the coming one, because the battle will be very important, not only for Germany, but I fully believe for the



peace and progress of the world. Here is where I am inclined to see grave danger. To stave off the evil day of surrender of some of their most cherished privileges, which must come in the natural course of development, the ruling classes of Germany may seek to unite the people at home by making war against a foreign foe. That has been done; it might be done again. But yet I trust that somehow good will come. I find that the working classes are no longer isolated as they once were, but that they are nearer to realizing that "Parliament of Man" of which the poet sings, than are some of the higher classes. The British workman is intensely interested in the work of his fellow laborer in Germany; the reverse is just as true, and both are vitally interested in America.

Maurice Hewlett, in an address to workingmen in the late election in England, suggested a counterstroke to a declaration of war which these classes, hourly growing in importance and power, have at hand—an international strike. Gentlemen, the brotherhood of man is the goal of the twentieth century, and the uplift is coming from below, as well as from above. We see it in the federation of labor, in the layman's missionary movement, in the temperance wave which is world-wide, in the peace congress and in the 223 organizations for the development of international life and friendship, 43 of these in Germany, only 12 in England.

Therefore I am of good cheer. I can see a silver lining in the cloud which seems so black, and for the works and words of Blatchford *et al* I can have nothing but contempt.

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(April 4th.)

## The Toronto General Hospital.

BY J. W. FLAVELLE.

ADDRESSING the Canadian Club, on the subject of "The Toronto General Hospital," Mr. J. W. Flavelle said:

As an institution in a young community, the Toronto General Hospital has rendered long and honorable service. It was established in 1819, through the efforts of the military surgeons then resident in Toronto. The population of the village then numbered about 1,000. The chairman of the medical board was Dr. Christopher Widmer, who held the position for thirty-five years. He was the recognized leader of the profession at that time. Upon his death in 1858, a meeting of the prominent members of the medical profession was held, and it was resolved that a full-length portrait of the deceased be painted and placed in the board room of the General Hospital until such time as the contemplated Medical College should be erected. Visitors to the present Toronto General Hospital will find this portrait of Dr. Widmer hanging in the reception room.

The first building was erected in what was known as the Hospital Block, where the present Arlington Hotel is now situated. This block, as well as the adjoining one, is still held by the trustees of the General Hospital, and the rents received assist in meeting the cost of maintenance. The main building of the present hospital was erected in 1850, and bears tribute to the size and vision of the men who had courage to construct such a set of buildings at so early a date.

With the forethought characteristic of the men who early established public institutions in Canada, a large block of land in Toronto was set aside for hospital purposes. The first grant to the Toronto General Hospital was 386 acres, mostly in the easterly part of the city. Subsequently some 20 acres in the west were added, which had been set aside for a military hospital.

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Mr. J. W. Flavelle is not only one of the successful business men of Toronto, but he is also an active and public spirited citizen. He is Chairman of the Board of the Toronto General Hospital and has taken a leading part in the campaign for the erection of the new hospital buildings.

The difficulty in finding sufficient money to maintain the hospital, led successive bodies of trustees to sell for a mere pittance, important portions of the property. At one time the shortage of money for maintenance was so acute that the hospital was temporarily closed. Later, Mr. A. F. Miller, who has for 35 years been continuously the secretary-treasurer of the trust, carried the judgment of his board in the determination to sell no more of their lands, but to seek to maintain the hospital from revenues received from other sources. To this wise policy the present board is indebted for the revenues arising from the residue of lands thus retained, and which last year produced in net rentals a sum exceeding \$30,000.00. Severe economy in administration by Dr. O'Reilly, and the careful nursing of the lands other than those occupied by the hospital, by Mr. Miller, led to surpluses being secured, which with \$10,000 from the Government, \$25,000 from Messrs. Gooderham, Worts and Cawthra, and \$12,000 from the trustees of the Burnside Trust, produced the means necessary for the construction of the remaining buildings at present used by the hospital.

The critical spirit frequently displayed towards the administration of the Toronto General Hospital and other hospitals, does not arise from unfriendliness, but is occasioned by sensitiveness due to a common concern in the care of the sick, and of indignation easily aroused if errors are committed. It is well, however, to remember that in every field of activity there are the inevitable slips arising from weakness incident to all human effort. When you reflect that we have 380 sick people to-day in the wards of the hospital, that each sick person has an average of say five interested friends who are sensitive as to the attention which may be given, and whose normal judgment is disturbed through anxiety for the sick one; when you remember that there are resident in the hospital 14 physicians and surgeons, 145 nurses and 130 servants, and that there are 54 visiting physicians and surgeons, all of whom are daily performing duty for the sick in the wards, you will perhaps not wonder if from time to time you learn that some act of carelessness has to be reported, and regrets expressed by those who are in charge.

I am persuaded, however, that the general character of the service is one in which a high type of efficiency and fidelity is displayed; that there are to be found in few places in the world a body of women more dependable, more faithful, or more unselfish than the women who are trained as nurses in



the Toronto General Hospital. Miss Snively, who has been Superintendent of the Training School for 25 years, has earned distinction for herself and the hospital, in the type of nurse graduated from the school.

I question, too, if in the general exercise of duty there are professional men more worthy of respect for good work than the professional men who are, and have been, upon the staff of the Toronto General Hospital. It would be a wonder, indeed, if complaints were not made from time to time. Is it not, however, a greater cause for comment and wonder, that those who are benefited by the unselfish, efficient service, all of it unpaid, forget too often, in the minor complaints, the great body of benefits for which they as patients, and their friends, and we as citizens, should be grateful?

The plan in force in the city of Toronto to provide for the maintenance of the sick poor is designed to establish a fair distribution of the burden between the municipality, the Government, and private benefaction. The various hospital trusts receive from the Government 20c. per day for each patient for whom 70c. per day or under is charged. The municipality, upon the order of the medical health officer, pays to the various hospital trusts 70c. per day for each poor patient who is unable to pay for himself or herself. The balance, 56c. per day per patient required for maintenance in the Toronto General Hospital (in addition to the cost for the care of patients for whom no one will pay), is secured by the trustees from profits made upon the charge to private patients, from direct contributions from private citizens, from the proceeds of endowment funds invested, and from rentals from property owned.

This statement, you will note, deals only with maintenance, and makes no provision for the capital required for buildings and equipment. It will be observed, therefore, that by the plan in force the municipality pays but a moderate proportion of the cost for the care of the sick poor, and is freed from capital expenditure upon buildings and equipment, except in so far as grants may be made from time to time when building operations are undertaken.

I believe I am accurate in the statement that the grants four years ago to the Toronto General Hospital, and fifteen months ago to the Western, Grace and St. Michael's, represent the only contributions to hospital buildings which have been made at any time by the city of Toronto, excluding, of course, the present municipal hospitals for the treatment of diphtheria and scarlet fever and smallpox.

The present hospital facilities in this city are inadequate. Persons requiring medical and surgical aid are from time to time denied admittance in each hospital because there are no unoccupied beds. I may add frankly that too large a percentage of the accommodation in daily use in the Toronto General and other hospitals is unworthy, the redeeming feature being the faithfulness and efficiency of doctors and nurses, who secure highly creditable results notwithstanding the poor material equipment.

The decision of the city council to build for the accommodation of contagious diseases less serious than diphtheria and scarlet fever, promises relief from conditions too long left unrelieved. There is at present no place in the city, other than in private homes, where strangers or boarders who have contracted measles, can be accommodated. Trustees of general hospitals cannot take in such cases now, as was the practice years ago, since the regulations of the Provincial Board of Health forbid it. Distress of a very cruel character is suffered by strangers and poor emigrants for want of such provision.

The proposed new General Hospital establishment will cost for land, buildings and equipment, \$2,500,000. Towards this expenditure the University of Toronto was authorized by the Government to assume responsibility for \$300,000. At the time this grant was made the trustees of the hospital were under the impression that their expenditure would be \$1,250,000. Later, when the enterprise assumed larger proportions, requiring increased property and greater capacity in buildings, and calling for an expenditure of twice the amount originally named, the Government authorized the University to give an additional \$300,000. The city of Toronto, by a vote in council four years ago, gave \$200,000 towards this \$1,250,000 enterprise, and are now asked, in the proposed by-law to be voted upon next Saturday, to give a further \$200,000 toward the \$2,500,000 enterprise. If the ratepayers approve of this course, the University and the city will contribute toward the buildings and equipment \$1,000,000. Private citizens will contribute the remaining \$1,500,000. Of this \$1,500,000 there has been promised or paid in \$950,000. The trustees are now confronted with the task of securing the remaining \$550,000. They are of the opinion that the citizen body will look upon the contribution of \$400,000 by the municipality as being but a moderate charge in a \$2,500,000 enterprise which is for the benefit of the sick poor, and almost exclusively for the poor of this city. I am of the opinion that from time to time as



other hospital enterprises having the same purpose in view, ask the city for contribution toward buildings, that the contributions should be and will be made. The method adopted by the Toronto General Hospital to provide for the payment of the new buildings and equipment will bear critical examination from the standpoint of a moderate charge upon the municipality. Before many years pass I hope that the centre of the city will be served efficiently by the newly-constructed Toronto General Hospital, the newly-constructed St. Michael's Hospital, the newly-constructed Western Hospital, the present Grace Hospital, as well as the Sick Children's Hospital, of which we are all so justly proud. In later years there must follow a modern and well-equipped hospital in the extreme west of the city, and an equally well-equipped hospital east of the Don.

The new establishment of the Toronto General Hospital will accommodate 450 public ward patients and 100 private and semi-private. In addition the out-patient department will provide facilities for caring for 350 people daily. Through the beneficence of two ladies, whose interest was aroused through the kindly offices of Dr. N. A. Powell, an emergency hospital will be built and equipped with ambulances, which will be ready to proceed to the scene of any accident with doctor and nurse, so that first aid may be given where the accident has occurred, and life may sometimes be saved by the promptness with which the aid is given. The Burnside will be perpetuated in the new obstetrical building. The special departments of eye, ear, nose and throat will have increased accommodation and better facilities for good work. The University will build, at their charge, a pathological building of common advantage to the hospital and University. The nurses' home will accommodate 175 women, who will, for the most part, have individual bedrooms; the building will also contain class rooms, where their lectures are given. A thoroughly equipped diet kitchen will be established, in which the nurses will be required to spend a period of their training, that they may learn how to prepare delicacies required for patients in the hospital, and which will add to their efficiency when, after graduation, they wait upon the sick in private homes.

It is very natural that the entire medical profession should desire the benefit of attendance upon patients in the public wards of the various hospitals in the city. It is alleged that real hardship is sometimes suffered by professional men who are denied this privilege. With sincere regard for the recovery of some of their poorer patients, they recommend their



admittance to the public wards of some one of the hospitals. By the regulations commonly in force, they are unable to pay professional visits to such patients. They frequently complain that, after the patient has left the hospital, they lose them as pay patients in later sicknesses, because in the critical sickness which necessitated their being at the hospital, they have turned from their old physician to the one who attended them in the hospital. Again, surgeons who desire the right to operate upon their patients, feel it a hardship that they are unable to make use of the theatre and the public wards in the hospital for this purpose. Frequently societies, too, desire that the lodge doctor be allowed to follow their members into the public ward.

These conditions are not singular to Toronto. They exist wherever hospitals are found. Pressure therefore is brought to bear upon the trustees of hospitals, asking that the public wards be opened to all members of the profession in the municipality in which the hospital is placed. Where the municipality is a small one, and the number of doctors limited, such a course is commonly taken. Where the municipality is large, it has been found, practically the world over, that such a course cannot be followed if the highest interests of the sick are to be considered. Recognizing as they must, that the primary duty is the service which can be given to the sick, rather than the service which can be given to the doctors, trustees of hospitals have found it necessary to observe the practice of choosing a hospital staff, to whose care alone are committed all the patients in the public wards. To avoid confusion through disorganization, and to make efficient use of nurses, resident physicians and surgeons, and visiting physicians and surgeons, they place the public wards and the patients in them under the direction of a certain number of senior physicians and surgeons, who assume responsibility for the care of the patients, and who direct their assistants, nurses and house physicians in their attention to the need of the sick. Thus, that orderliness is secured which is necessary if good work is to be performed, and which would not be possible if each physician and surgeon in the city had the right to come to the public wards, at such times and under such conditions as his personal practice and convenience would permit. You have but to consider the confusion which there would be in the wards of the hospital to-day if at will the 400 physicians and surgeons in the city visited the sick in the wards. Nurses and resident physicians would become disorganized and much confusion and inefficiency result. Moreover, it is necessary

that the trustees should have the right to command the services of the members of the staff, and to hold them responsible for the various services in the hospital; otherwise there would be unfortunate delay in relieving suffering, and a lack of that disciplinary condition necessary for the wise administration of the institution.

It would be unfortunate if what I have said were read as being stated in a controversial spirit. I fully recognize the difficulties that many physicians and surgeons labor under because they have no hospital appointment, and the surprise felt by members of societies because their lodge doctor cannot follow their members into the public wards of the hospital; but these difficulties, serious and important as they are to those primarily concerned, do not weigh against the advantages to the sick for whom the trustees are responsible. In the years I have been identified with the Toronto General Hospital, I have not once heard a patient complain that his or her doctor was not in attendance.

All physicians and surgeons in the city can follow their patients into the private and semi-private wards in the various hospitals. In addition, the Toronto General Hospital provides semi-public wards, which are open for the use of all physicians and surgeons in the city. The only difference between these semi-public and public wards is that the cost for the patient is \$7.00 per week in place of \$4.90, and that the physicians and surgeons in attendance have the right to collect fees from the patients in these wards. No professional fees are collected from patients in the public wards. It was expected, when these semi-public wards were set aside for the use of general practitioners, that the patients in them would be chiefly those sent in by the physicians and surgeons who were not members of the staff. In practice this has not been the case. There are in the hospital to-day 55 of these semi-public patients. Of this number 5 only have been entered under the care of physicians and surgeons who are not members of the staff, and 50 have been entered under the care of members of the staff.

The Toronto General Hospital is one that is known as a teaching hospital. Much prejudice has existed in the past against the use of public ward patients as clinical material for the schools. Happily and wisely this prejudice is passing away. A teaching hospital renders a great service to the community, not only in securing the highest type of medical and surgical skill to wait upon the patients, but in the benefits secured to the body of students, who later in every town and village, and hamlet in this country will minister to the suffer-

ing sick. I think it will be widely accepted among those who know, that in place of clinical work as carried on in a hospital meaning less care of the sick, it means greater care. The men who are teachers are chosen from the prominent leaders in the profession. Their classes, meeting at regular hours in the hospital, require their regular and constant attendance; they perform their professional duties under the observation of a body of keen, alert students. The physician or surgeon is quickened to perform better work under such conditions. There are, too, the benefits which come from the spirit of scientific inquiry invariably associated with the schools, and I think I but voice the opinion of those who have been privileged to associate in hospital work, when I say that the identification of the Toronto General Hospital with the University of Toronto confers at once a privilege upon the trustees, and a benefit to the sick who are waited upon in the wards of the hospital.

A great hospital is a noble institution, and is the one place where suffering men are treated without regard to money consideration. The surgeon who requires a fee of \$500 or \$1,000 for an operation upon the master of the house in the private ward of the hospital, will perform the same operation, with the same fidelity and attention, for the servant in the public ward, and from whom he receives no pay whatever.

While we rest at night, while we play or work during the day, if we worship on the Sabbath or spend the Day of Rest in a distant town, one set of institutions in the city goes on without interruption, rest or holiday. All night long as well as the day, each working day as well as the Sabbath, nurses and doctors and servants wait upon the sick in the wards of the hospital. It is meet, therefore, that all minor differences and jealousies and misunderstandings be laid aside. The building of a great hospital like the Toronto General, should be a matter of common pride to the common citizen body. I know it will be if the character of the work sought to be performed is really understood.

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(April 12th.)

## China's Present Situation and Her Probable Future.

BY PROFESSOR HARLAN P. BEACH, M.A., F.R.G.S.

ADDRESSING the Canadian Club on the subject: "Canada's Present Situation and Her Probable Future," Professor Harlan P. Beach said:

*Mr. Chairman and Members of the Club,*—I think if it had not been for the fact that I had the privilege of being with you here two or three years ago, I should have said "no" to your kind invitation to speak to you here to-day. In the States where we think we have many points of advantage over Canada, we are beclubbed to death. But we have nothing which corresponds, even remotely, with your organization. So I am here with a purpose. I want to get the inspiration of looking into your faces—an inspiration which may prompt us to go and do likewise.

Time is short, and I am going to omit the usual stories, which come at the beginning. Dr. Hodge, of Princeton, states that whenever he hears a pun he realizes that the punster is afflicted for the time being with a mental and moral rot. But Dr. Hodge, while a good theologian, couldn't get off a pun if his life depended upon it.

So I am going to dip right into my big subject. First, then, a few words as to to-day. And by to-day I mean anywhere within six months or a year of the present, for history is making rapidly in that country. We will take our present from the latest returns. I find I can only deal with two or three items. I had eight originally, but we have very little time at our disposal. First, then, what of China industrially? China industrially holds the great keys of future items of interest to us of the Occident. I can well recall the building of the first railway in China. It was regarded as a dangerous experiment. We were warned, while the surveys were being carried on, that it would be best for us to keep inside if we had respect

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Professor Beach spent some years as a missionary in China. More recently he was educational secretary of the Student Volunteer Movement and he is now professor of the Department of Missions at Yale University. His knowledge of China, therefore, is first hand.

for our lives. Yet the railways to-day are beginning to open up the possibilities of China. You are all aware of the mineral wealth of that Empire. There is coal and iron enough in that Empire to serve the Empire and the world for thousands of years. It is located in the great tablelands, and as yet no way has been found to get it out. It has been heretofore inaccessible. In 1883 it took me six days to travel eighty-three miles. When I returned a few years ago, it took me four hours to make the same journey. When time is being annihilated in that manner, see what it means for the nation. It means freer intercommunication between the great provinces; it means development and power.

And another thing: China is witnessing the beginning of industrial development. Note what has been done already in the centres of the Empire. Compare what is now being done there with the state sites at Pittsburg and other American industrial centres, and you note the beginning and can see something of the prophetic position of the future. They have their smelters and their mills for rolling rails. Their output is simply sufficient for China. True—at the present time. But what of the future? Even to-day a cargo of pig-iron can be shipped to the United States and sold for a lower rate than we can produce it.

China, too, has an enormous advantage in lines of employment where it is necessary for hands to join with machinery in manufacturing the output. The silk industry in China even now threatens a death blow to the industry in some parts of the States, in France and elsewhere. In cotton, too, you will note that Professor Parker has been telling them in Manchester that the increase in Chinese manufacture in 1907 over 1906 is 67 per cent. It will not take many years with such a ratio of increase to make its effect felt in the Occident. China has almost infinite possibilities for raising cotton, although she is not able to raise the sea island cotton, which, I understand, is the finest cotton.

China is the wealthiest country in the world so far as mineral wealth is concerned. Only recently a cargo of Chinese pig-iron from Hankow was sold in New York for a less price than it could be produced in the United States. If this new competition is efficient the United States Steel Corporation is the most interested concern, and it despatched one of its experts to study the situation and report. He reported that while the labor in the iron industries has only 90 per cent. of the efficiency of ours, it can be purchased for one-fifteenth the cost, so that even there she has the advantage.

These, gentlemen, are sample bricks—"gold bricks," if you will. But they must set us thinking.

Then let us look for a moment at political conditions there. You have been hearing of the death of the Empress dowager and of the Emperor, and the coming into the arena of an Emperor four years of age. With a ruler of such tender years the personality and character of the regent is all important. After the murder of the German Ambassador in Peking the present regent was the Prince chosen for the purpose of conveying China's sentiments to the German nation. When he visited New York, in the absence of Mayor Low, his secretary, a close friend of mine, was his host. He informed me that he never had to do with a man who was so keen after information or so ready in grasping ideas. I regard that, in the light of present and future events in China, as most important.

I remember Mr. Reynolds telling me that there was nothing he enjoyed more than to visit the fire house and see how quickly the firemen got down the pole when they were summoned. So, some time later, when my friend was called upon to visit China on a secret errand for President Roosevelt, he carried with him a great loving cup filled with representations of men coming down that pole. That was the Prince's pet diversion, but he had eyes and ears for everything. He was continually acquiring.

So you have to-day in China a man of great power, the practical emperor of four hundred millions of people. To some extent he is held back by the conservative element, but he is distinctively the friend of progress, anxious to see his country going ahead and attaining the position of eminence to which he is satisfied she can attain. He sees, moreover, the advantage of being on good terms with the west.

China is moving, make no mistake about that. This land of patriarchal government underwent a great change recently when under the new regime, on October 14th last, the first provincial assemblies gathered together. In the eighteen provinces the men of the aristocracy gathered together to discuss items of interest for the good of the country. One session of approximately forty days had demonstrated the great possibilities of the new regime. It has proved a great impetus to patriotism. It is a preparation for the time when China shall be constitutionally governed.

I am inclined to think that perhaps the army and navy of China have been over-estimated in the west. But China has made wonderful progress with both. It is quite true that she cannot yet begin to compete with western arms, or with what



she has termed her pigmy neighbor, Japan. But she is rapidly, more rapidly than is realized, preparing herself for the perils of the future and building up great protection for herself against foreign foes. During the last two or three months the regent Prince has started a subscription on a large scale for the betterment of her navy. The Chinese Debating Club, at Yale, discussing this issue, saw a difficulty in securing a naval base, but that point can always be secured by diplomacy when a nation is powerful enough.

But perhaps the most important factor of all is the new spirit that has come over the nation. In the war between France and China the strife had been raging in the south for some time, but there were parts in the north, where I was then located, where nobody cared, where practically no interest was taken in the war or its outcome. But by and by came the report that the foreign fleet was going to attack Northern China, and was hurrying towards the provincial capital. Then haste and interest were evidenced in the immediate order to throw up ramparts around the city. This meant something, for somebody had to dig, and somebody had to pay the bill. My point is this: there was no patriotism, simply the feeling of self-interest in the war. The action in Northern China was simply bringing the spirit of self-interest into the game. To-day is very different. Japan is not patriotic, but devoted to the Emperor, the representative of the Sun goddess on the throne. China is being filled with patriotism. There is a foreigner on the throne, who is not of the race of her people. She is less interested in the throne than she is in her country and its people. A spirit of patriotism is coming into existence after centuries.

Again, China is now worth studying intellectually and educationally. China has awakened educationally. In 1896 one of her advanced sons published a book that has a remarkable influence upon her national life. Translated, it is entitled, "China's Only Hope," but in the native tongue it goes under the name of the one word "Learn." It is this word that is burning its meaning in upon the nation. She realized that the west was at her doors and was bursting through. She set to work to learn and she has been learning ever since. To-day there is a public school system of education, not compulsory, but aided. There are 183,000 Chinese youths in the public schools in the provincial capital, and higher institutions of learning are busy with the work of training the youth. All western education until 1900 was received from Christian missionaries. To-day the teachers in the government institutions

are largely men who are Christians or who have been trained in the Christian institutions. One notable fact I must mention. I find that in 96 of the higher educational institutions the catalogues of the curriculum set forth what as the primary or first subject of their course? Science? No. History? No. Mathematics? No. The premier position is given to Practical Morality, the nearest approach that a Confucian people can get to Christianity. It speaks well for the nation under the new regime. They do not say Religion. That is understandable. They are a Confucian people. So they say Practical Morality.

Three years ago a young man graduated with the first third degree examination at Peking. To-day he is head of the First National Bank of China. He has recently ordered one million dollars' worth of plant for manufacturing species. Speaking to me he said, "The position of the west is foremost with us because it emphasizes religion. I am not a Christian, but at the same time I think that the Christian religion is the strongest point you have. Confucianism is as good as Christianity except for one thing. We know what to do, but we can't do it. Christianity can enable men to do the things Confucianism tells them they ought to do. If you men of the west are wise you will keep the religion of Jesus Christ in the forefront." And this is the tribute of an unprejudiced man who knows.

The sudden passion for education which has swept over China has had its influence upon her press. Daily papers have sprung up like mushrooms almost everywhere. There are now at least fifty-five papers that are worth while, and they are taking a keen and intelligent interest in public affairs. Anything that is deemed wrong gets "a hot racket in the paper." There are many things to criticize, but the criticism usually goes out in three popular channels. The Government at Peking gets all kinds of knocks. That, perhaps, is to be expected, for governments of all kinds—even governments in the west, in our own country, are regarded as being peculiarly subject to criticism. Then there are the Mandarins, they deserve a great deal of criticism, and they get it. But the principal object for criticism is the foreigner. All foreigners are good game, and the papers vie with one another in bringing them down. But the press of China is developing. The papers of Shanghai have seen the new light, and the provincial papers are following in the same lines.

My time is almost done, but I cannot close without a word concerning the future of China. What the future of China



may be is of importance to the whole world. It has a relation, and an important relation, to Canada and the United States and to all the world. Present conditions have come to stay. The development of the past few years is going to continue. Progress is manifest. China still has her problems. Her laws are important. Her affairs are permeated with graft. China can lead even the United States in graft. We groan at conditions in Pittsburg, Cincinnati, New York and Washington, but China can go us one better. China leads. I am reminded of a sign which adorned a Chinese shop where furniture was repaired and umbrellas were mended. The sign ran somewhat in this wise: "Wan Lee, repairs furniture and umbrellas, and any mortal thing can do." That's just the point I would impress. The Chinaman "any mortal thing can do."

I do not believe, and I understand that military men who have looked into the situation take the same view, that the yellow peril, so far as it is a peril, is one of arms. It is not impossible that China should acquire an army of thirty millions, as has been prophesied, but I do not think it at all probable. China is eminently peace-loving, and she has no desire to face the combined west. When you have four hundred millions of your own to look after you are not hunting a quarrel with the globe.

The yellow peril, so far as it is a peril, is an industrial peril, without doubt. Whereas our cost of living has advanced owing to the increased gold production, China is almost as stable as she was ten years ago. In China there has been very little advance in the cost of industrial production, and the industrial conditions are improving all the time. We can protect ourselves by putting on a tremendous tariff, but that will mean retaliation and consequent loss of trade. Canada is somewhat differently situated in this respect, in that she is a part of the British Empire, but the United States has no other outlook. The greatest market in the world is in China, and the industrial future must be faced from two standpoints. We can by legislation come to a general agreement of some ratio between standards, and we can establish better relations between ourselves and that great Empire. All told there are in Canada and the United States less than one hundred million people. In China there are over four hundred millions. It is important that the one hundred millions shall keep on good terms with the four hundred millions. To do this successfully we must not adopt the high and haughty spirit of lauding it over them. It can best be furthered by a wise diplomacy. It requires statesmen and diplomats of sterling character and



worth, men like Sir Andrew Fraser, who ruled in Bengal over as many people as there are in the whole United States. We want sterling statesmen and Christians, representatives who will give us hope for the future, who will reach the people. And no one can go out into the masses except the missionary, who has the opportunity not merely to carry the Gospel to the people, but to bring in the new order of affairs, to prove that the people of the west are their true friends.

The Chinese language has been likened to crow-tracks. There is a truth in that, for the written language was studied out from the heavenly constellations at night and traced in characters in the mud by day. There is a sign of friendship given by the hands. It needs both hands to make it. China has great traits, but she has only thus far shown us her left hand. Her strong right hand is still up her sleeve, and she is gradually bringing that hand out from the old sleeve. Let us remember that China has something to give us, and that we have something to give her. We ought to come together in a Christian spirit endeavoring to promote good relations with her. We should extend the best right hand, and join in a brotherhood of hands. The uniting of these two great hands would be helpful to China and helpful to us.

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(April 18th.)

## Some Lessons From Britain for Life in Canada.

BY J. A. MACDONALD, M.A., LL.D.

ADDRESSING the Canadian Club, on the subject: "Some Lessons from Britain for Life in Canada," Dr. J. A. Macdonald said:

*Mr. President and Fellow Members of the Canadian Club,*—This offence is not mine. I tried to evade the necessity of imposing a speech on this Canadian Club of which I have been a member since its inception. The failure of arrangements for to-day's programme made it convenient that a local man should do duty. I consented on the understanding that I should speak on a theme which from various points of view I have discussed elsewhere. As affairs in Britain are always of interest to us, and never more interesting than in these days, I take as my subject "Some Lessons from Britain for Life in Canada."

I do not pretend to any authority in speaking of things in Britain. The problem is too complex, the situation is too critical, for me or for any visitor from Canada to be dogmatic in discussing it. One needs to know not only the facts but the history and the background of those facts before one speaks with confident assurance. Not even the exceptional opportunities enjoyed in connection with Imperial Press Conference warrants one in disposing of the vexed questions of life in Britain with an easy wave of the hand.

I am reminded of an incident told me by Mr. Hamar Greenwood at the banquet of the Eighty Club to Mr. Asquith on the evening before I left London. There had been a bye-election in the Peak District that day. Mr. Greenwood had taken part in the campaign. He was speaking in one town when the ubiquitous "heckler," that interesting figure in Eng-

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Dr. J. A. Macdonald was the founder and first editor of the *Westminster Magazine* and since 1902 managing editor of the *Toronto Globe*. He was one of the Canadian delegates to the Imperial Press Conference held in London in the summer of 1909 and during his visit he had special opportunities of observing social and political conditions in various parts of England and Scotland.

lish campaign meetings, persisted in interrupting him. The fellow was partially intoxicated and his questions were inconvenient. Another man rose up in the audience and called out in dialect: "Mister Greenwood, don't you pye any attention to 'im; 'e's no good; 'e let 'is wife go to the wuk'us to-dye." The half-drunken heckler pulled himself up and said: "Mister Greenwood, Mister Greenwood, don't you—don't you blime me—till you see—the Missus." Now, sir, it is always important, in forming our judgments that we "see the missus." We should know the necessary facts.

But, sir, while the native-born has advantage over the visitor in close personal knowledge of the situation here or there in Britain, familiarity may dull his senses of the significance of facts which strike and impress the stranger who comes with fresh eyes and has other experiences and conditions in mind. In what I have to say I shall speak of things as I saw them. I shall try to present some points of instruction and of warning as they impressed me. I select only those that seem to yield lessons for life in Canada.

First, I set the lesson of the land. The land situation in Britain is full of instruction and of warning for the people of Canada. Broadly, the land is the prime source of the nation's wealth. The land is the basis of the people's prosperity. All our great institutions of civilization have their roots directly or indirectly in the soil. More than on any other one thing the comfort and prosperity of a people depend on the uses they make of the land. Land is limited in area and fixed in location. It cannot be increased. It cannot be transported. You buy a half-dozen motor cars, but your abundance does not prevent your neighbor from having his supply. New motor cars can be procured. But if you own or control all the land other people must go without, for more land cannot be made to meet the demand.

In Britain the land situation is made acute by reason of the very large population on a very small land area. Nothing but the utmost wisdom could handle the land of Britain so as to deal justly with the interests of all the people. But instead of economic wisdom we have the utmost of economic folly. I need not tell you the history of the British land situation. You know how a century or more ago when men accumulated great wealth through investment in India, or in America, or elsewhere, they found it necessary, in order to gain a social standing at home, to acquire great estates. The aristocracy of Great Britain was a landed aristocracy. You know, too,



how great grants of land were made to favorites of the King in return for services in war. It was needful that these landed proprietors have a large class of retainers who could be pressed into service when the King went to war. Men of wealth bought the small farms and the farmers became tenants on the large estates. These tenant farmers were able to pay their land rent, partly out of the small home industries which they conducted. In parts of Scotland the land situation was affected by the clan system. When that system broke down after Culloden the chiefs of the clans became the landlords of the estates. We have now great Scottish landlords like the Duke of Sutherland, who owns more than a million and a quarter of land; the Duke of Buccleuch and the Marquis of Bute with their vast domains, the old clan chiefs like Argyll, the head of the Campbells, and Lochiel, the head of the Camerons. In some cases the men who followed their chiefs to the field were, after the clan system broke down, compelled to leave the estates and make new homes for themselves beyond the seas. The landlords in England and Scotland, as well as in Ireland, when they got control of great estates, and when they were no longer required to provide hundreds of men for war, found it to their advantage to clear the glens and the moors of their human tenants, and to stock them with deer and rabbits and grouse. It has been shown that eighty per cent. of all the land of Britain is held by three per cent. of the people. Is it any wonder the land problem is fixed and will not down? One-quarter of all the land of Scotland is owned by twelve persons. Is it any wonder, in view of the action of the lords in throwing out the Scottish Land Bills, that the people of Scotland should be keen for the reform of the House of Lords?

But another influence was at work bearing on the land question. There came a time when the small tenant farmers were unable to pay their rents because of the failure of their home industries. The great industrial revolution, with its establishment of large factories with their industrial machinery, killed the hand weaving, the cobbling and other small industries. The people were compelled to leave their farms and follow other industries.

Then came the days of the sporting aristocracy. The great landed proprietor found it more profitable to rent his land for shooting privileges than for agricultural purposes. As the leases fell due deer forests were created and grouse moors and rabbits warrens. To-day great areas of Britain are

almost without human habitation. Within a period of five years, including the year 1900, 700,000 acres of moor and bog-land in Germany were reclaimed for agriculture. During the same five years more than two million acres in Britain were withdrawn from agriculture and given over to grouse and to deer. Again, I ask, is it any wonder that the land problem in Britain is acute?

One of the campaign songs in Britain was "God made the land for the People." The sentiment of that refrain needs to be brought home to the people of Canada. Our country is too young to feel the pressure and the pain of the landless people of Britain. But a century of history will make as great a difference in Canada as it has made in England and Scotland. If we squander the resources of land with which this young nation is now so richly dowered, a generation will arise whose curses on our heads will be as bitter as those that now fall on Kings and Nobles who alienated from the people the lands in Britain a century or two ago.

And not the land only but all the great natural resources of the country. God made them for the people too. He who put fertility into the soil put electric energy into the waterfalls, and ore into the rocks, and timber in the woods, and fish in the waters. He made all these for the people. No King, no Parliament, no one generation has the right to alienate from the people's uses for all time these natural resources which God made for the people's good. I am not now talking government ownership, or municipal ownership, or private ownership. I am asserting the principle that whoever may be given control and the right to operate, the objective of it all must be the interests of the many and not of the few. We in Canada to-day are on the eve of unexampled developments. If great corporations and syndicates are allowed to control our resources of land, or water, or mine, or wood, our children and our children's children will have to bear the curse of monopoly and absentee landlordism that has vexed Britain for many generations. It is for this reason I press home my first point that the land situation in Britain is full of instruction and warning for the people of Canada.

My second point is this, and it grows out of my first, that the social situation in British cities is a warning to Canada against allowing slum conditions in our Canadian cities. If the same conditions are allowed, the same results will be inevitable. In Britain the slum is the outgrowth of the land situation. Just because the people were driven from the land, just because they were compelled to follow their industries to



the towns, there were created those conditions which made the slum inevitable. The crowding of people into industrial centres produced unemployment, and unemployment produced degeneracy. That forcing of industries in Britain resulted in over-production, for which there was no market because the people were not on the land. The depopulation of rural Britain destroyed the home market for the British mills and factories. In the United States 37 per cent. of those reported as employed in occupations are on the land, producing wealth from the land, and consuming the output of the factories. In Germany 39 per cent. of those employed are on the land, in France 44 per cent., but in Britain only 10 per cent. of those employed in occupations are on the land. No wonder there is no home market; no wonder over-production in the factories produces congestion at home. No wonder congestion produces unemployment, and by the law of life unemployment leads to degeneracy and the slums.

That law holds for Canada as well as for Britain. We have the beginnings of slum conditions in every one of our large Canadian cities; all that is required is time. Time and the down grade tendency of life will reproduce in our midst the results deplored in the old land. For this reason the utmost official care should be taken in the planning of towns, in their surveys, the width of their streets, allotments for parks and gardens, and all those considerations for public health and happiness which reason and experience have approved. It will not do to allow the commercial enterprise of land speculators, or the cupidity of great corporations, to determine the physical conditions under which coming generations shall be born and shall live. Some of the larger industrial and commercial centres like Montreal, Toronto, Hamilton, Fort William and Winnipeg, are not without their social perils. Have you read Ralph Connor's new book, "The Foreigner?" The situation in the foreign settlement of Winnipeg there described with all its disgusting animalism and vice is true to fact. Change the names and the language of the people and you have what is essential of other communities. And not in foreign settlements alone, but some in which is spoken the English tongue. Congestion, unemployment, drink and vice—these four will convert any district into a slum in two generations. They say in Britain that it is not more than three, or at most, four generations from the health and vigor of the moor and the glens to the recklessness and despair of the city slums.

And this is a question for you members of the Canadian Club. It concerns every one of you. No man is safe. No



class of the community is safe if there is allowed a festering and fevered slum within the radius of your city. The downtown tenement is in daily touch with the uptown villa. Every man of you who cares for the good name and good life of your city is under obligation to have concern for everything that makes for industrial efficiency, social happiness, and a high standard of life. Democracy means that we are all members one of the another, and that if one member suffers degeneracy and decay, all the other members suffer with him.

My third point is this, that the decay of life in rural Britain is a warning to us to have special care for life in rural Canada. No nation is strong that has not strength in its country communities. From the day that the murderous Cain builded the first city until now, great centres of population have been artificial and have tended to social and moral decay. Life in the city is being constantly renewed and restored by the incoming from the country of new blood, new brains, new nerves, new muscles and new morals. For many generations the great cities of Britain, London, Liverpool, Manchester, Glasgow, and the rest have been hungry devourers of human life. They have been kept back from self-destruction only by the annual recruitment from the moors and the glens. To a surprising degree the management of great enterprises and the leadership in great movements are in the hands of men born in the country homes and educated in country schools. I put it to the great captains of British industry: What would you do if your supply of workmen, and clerks, and managers from the country was cut off? I put it to the heads of the great universities: What would you do if you no longer received into your classes the "lad o' parts?" I put it to men responsible for the army like General Sir Horace Smith-Dorrien at Aldershot; What would you do if there were no more recruits from Devon, or from Yorkshire, or from the heathery hills? Their answer was the same. The nerve of all their enterprises would be cut; the pride of their achievements would be destroyed; the strength of their might would be gone forever. All the great callings of the nation will suffer irreparable loss if the human breeding places in the country are destroyed and made to give place to the pheasant and the deer. The question for the army was put concretely by Kipling:—

Will the rabbit war with your foemen—the red deer horn  
them for hire?

Your kept cock-pheasant keep you?—he is master of many a  
shire.

I know quite well that it will be said that rural Britain cannot sustain a large population. A large population may not be needed; what is needed is a good population—good of heart, good of brain, good of blood—and enough for seed. Once there was such a population, but from millions of acres it was swept away. What was left behind too often was the weaklings of the flock, enough only for gillies and caddies and beaters for the sports.

I give one instance of a breeding place of men. It is a glen in the North of Scotland opening into Loch Ness. One side of that glen is a place of human habitation, the other side is wholly given over to game. From the homes of that one side have come generations of men during more than four hundred years who have given lustre and distinction to British arts and to British armies all over the world. When I visited the glen in July last the innkeeper gave voice to the pride of the parish—not in its wealth, or its popularity with the aristocrats of the south country, but in its school. "We have 140 children in the school," he said, "we have three M.A.'s on the staff; we prepare the scholars for the university examinations; we are never without our representatives in the great universities of Scotland and England; we had seven firsts in one year." There's a record for you; there's the glory of the Highlands; 140 children in the school and seven firsts in the universities in one year. And you ask about the spending of so much money on the schooling of the children of the glen. This is what the innkeeper said, "Of course they leave us; they go to the cities and they go to the towns and they go to Canada, and we are proud of them; the only thing we have to export is educated people." Tell me, is not the maintenance of such an industry worth while? You men who are proud of Canada's exports of bacon and barley, and you who demand higher protection for your "infant industries," you who insist on state favors for woollens and breakfast foods, tell me, ought not the rearing of real infants into great men to be encouraged and guarded for the nation's great sake?

And if we would indeed guard and encourage what is best in the life of the country we must join hands, all of us, in country and town alike, to promote those conditions of life which will make country homes and country life attractive and satisfying. Hence, transportation. Hence, education. Hence, all those gospels of the social life which enrich the mind and encourage the heart. Not only great transcontinental railways and net-works of electric lines, but also that



still more important feature, good roads on all the concessions of all the counties. Every encouragement should be given to country schools and to country school teachers. Rural telephone lines and the supply of electric energy wherever it can be advantageously used should be within the scope of Dominion, Provincial and Municipal Governments. The church, too, as well as the school, must be made a centre of light and leading, not only in the towns but in the country districts as well. It is a duty incumbent upon every good citizen, upon every man who cares for the nation's weal, that he take warning from experience in Britain to do his share in promoting the vitality and happiness of country life in Canada.

One point more and I have done. Certain qualities and characteristics of life in Britain need emphasis in Canada. One of these is the pluck of an Englishman. I have no Saxon blood in my veins, but no one who admires independence of character and determination to succeed can fail to do honor to the quality of pluck, which is typical of the Englishman. I do not mean pluck on the bridge of a man of war or in the front line of battle, but in all stations of life where confidence and independence are required. Take one instance in trade. A few months ago Lord Charles Beresford, in an address to the Canadian Club at Toronto, made great complaint that the shoe industry of England had been destroyed by the competition of American shoe factories. It is true that a half dozen years ago the great shoe factories in Leicester were threatened with foreign competition. The surplus output of the United States factories was being dumped on the English market. Englishmen by the thousand bought American shoes; they preferred the American styles. A great wail went up that the English industry had been killed. Now, what did the Englishman do? Did he go to the Government and ask that this American competition be excluded from Britain by Parliament? Had he been a German he would have done that, or a Frenchman, or an American, or even a Canadian, but, being an Englishman, he said, "By Jove, I'll do it myself," and he took that American shoe which found favor in London; he examined its style and quality; he judged his own shoe to be better quality and more comfortable in style, "but," he said, "it is their feet, and it is their money, and I'll make a shoe to fit their taste." He made that shoe on the American last and he imported from the United States the machinery required for the making of that shoe. That machinery he bought at 50 per cent. less than his American com-



petitors had to pay for it. With that machinery and with his own skill and the manufacturing advantages he had in England, he has not only held his own but has beaten his American competitors in the markets of Britain and of the world. That is what I mean by the pluck of an Englishman and that is the quality which Canada would do well to emulate.

One other feature of English life deserving of imitation is what I might call honor in business and in public relations. There is in Britain a fine sense of honor in public life. I do not mean that their election campaigns are devoid of excesses and absurdities equal to our own. I do not mean that among their public men there are no tricksters. What I do mean is that, taken for all in all, public life in Britain has a standard of honor and of integrity which, so far as I know, is not equalled elsewhere in the world.

The same is true in matters of trade. Not that there is no shoddy turned out by their factories. There is abundance of shoddy, but it is called shoddy and it is paid for at shoddy prices. I have in mind one instance of honor ruling the market which I have told elsewhere and purpose telling again. It was at the great annual wool fair in Inverness. For nearly 100 years that wool fair has been an event in the North of Scotland. Farmers and wool growers of all the Shires and Islands gather at Inverness during the second week of July. They meet there with the buyers and brokers of wool from Glasgow and Alloa and Hawick and Carlisle and other great centres of the wool industry in England. The Highlanders' English may be for you as difficult to understand as the Englishman's English, but between them they strike their bargains for the season's output of wool. These transactions are made and no documents or signed contracts bind the bargains. After having watched that market for a day and a night I asked a man from Dumfries if it was quite safe for him to depend on the Highlanders observing the contract and delivering the wool on time and up to the standard. "Absolutely safe," he said: "I can make all our arrangements with our mills and with our customers. The wool will be delivered on time." A man from Badenoch, one of the Macpherson Clan, over-hearing my question, asked, partly in dignified disdain, "What would you be signing for? Have you not the word of the man who sold the wool? What signed contract would hold if the word of a Highlander would break?" For nearly a century that market has been maintained on the foundations of personal honor as between man and man. A man whose word

would require a bond was deemed unworthy of a place where honor rules the market.

And now, sir, there is conjoined with that experience one other that came to me on my return to Canada. Almost the first editorial I wrote after returning to Toronto was on "Dishonesty in the Canadian Apple Trade." That article was based on a report from Britain that the largest fruit merchant in the North of Scotland, with headquarters in Inverness, reported that it was found necessary to empty out completely all barrels of Canadian apples. While there is good fruit at the top and the bottom, windfalls and low grade are in the middle. I know quite well the excellent work that is being done by the officials of the Government in enforcing the Fruit Marks Act. I know quite well the educational work that is being carried on by the Ontario Fruit Growers' Association. But something more, something that goes far deeper, is needed. There needs to be engrained, not in Government officials alone, but in the minds and hearts of all the people, such a sense of honor as would make a man ashamed and afraid to look himself in the glass if he were conscious of dishonorable conduct on the market or in trade.

One of the perils of a new country, one of the special perils of Democracy, is the decay of the moral fibre. Britain's marvellous prestige on all the continents and among all the nations is in no small degree due to that fidelity to trust and sensitiveness of honor which has been so great a characteristic of the race. If we would make Canada worthy of her place in the Empire and worthy of her position in the world, we must see to it that in all relations of life, in business, in politics, in our social institutions, honor is made an obligation and an authority from which there is no appeal. The best men in Britain to-day are looking eagerly, almost hopefully, to this young Dominion. They know that for them and for their descendents in the old land the doors of opportunity and of achievement are neither as many nor as large as in these overseas Dominions of the Empire. Among all the nations under the Crown there is none that has had such a chance, there is none that holds a position so strategic, there is none from whom so much is expected. If Canada would measure up to her opportunity and would meet her responsibility then this generation of Canadians would do well to be warned by the history of Britain and to be encouraged to imitate those things by which Britain was made great and free.

(April 25th.)

## Education Through Efficiency.

BY GEORGE H. LOCKE, M.A.

ADDRESSING the Canadian Club on the subject of "Education through Efficiency," Mr. George H. Locke said:

*Mr. President and fellow members of the Canadian Club,—* I have always found both as a speaker and hearer—and I prefer much to be the latter—that the first few minutes of an address are too often lost or indefinitely comprehended because it seems as if it were expected to be similar to the preliminary conversation of two persons, who, before coming to the real point, have as it were, a sort of tuning up, a kind of mental feeling for the proper pitch. It is the external and internal settling down of the audience and putting itself *en rapport* with the speaker. He in turn is taking in his audience and speculating as to the probable effects of his address remembering the parable of the sower and the results of the same seed upon the different qualities of soils. His thoughts, if he is addicted to that pleasurable diversion known as psychology, may be directed towards the consideration of the many different and differing minds before him and the possibility that what he may have to say will be interpreted with as many different shades of meaning as there are minds. I remember a very apt illustration taken from the artist's profession where Hon. John Collier says:—

"Rub a little ivory black thinly over a white canvas, it will appear a distinct brown; mix the same color with white it becomes a neutral grey; brush this grey thinly over a black ground it will have a distinctly bluish tinge; so that the same pigment can vary from a warm brown to a blue gray without admixture with any other color but white, merely in accordance with the relationship to a background. Yellow ochre gives similar results. When lightly brushed over a white

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Mr. George H. Locke, Chief Librarian of the Public Libraries, Toronto, was formerly a member of the Faculty of Arts, Department of Education, in Harvard University and of the University of Chicago and of McGill University, Editor of the *School Review* of the University of Chicago and Associate Editor with Ginn and Company, of Boston, Mass.



ground it seems a rich orange; when brushed in precisely the same way over a black ground it seems a sort of green."

This psychological analysis of mental backgrounds is a very interesting subject and I commend it to your hours of relaxation from business because it has not only a theoretical and pleasurable value, but a distinctly practical one; for I think you will agree with me that the successful business man—and by that I mean the man who has made his business successful rather than the man who has been made what the world calls successful by his business—is a psychologist studying, though perhaps unconsciously, this very matter of mental backgrounds in the concrete individual presentation of the persons whom he wishes to influence towards his way of thinking, whether that be to induce him to invest in Cobalt stocks on a falling market, or to induce him to support the building fund campaign of the Y. M. C. A.

This has been called a commercial age especially so in a young country such as Canada where the natural resources are just being uncovered, and where the earth is yielding her increase with so lavish a hand that giving seems not to impoverish her but only stimulates the ambition to get more. I prefer to call this an age of opportunity when as Galsworthy the novelist and poet says: "There is a great visiting wind sweeping into the house of our lives through a hundred doors." The great question with us to-day is the recognition of this opportunity and the means whereby we can make best use of this opportunity.

It is within the memory of even the young men of this Club when our ideal in education seemed to be to get a percentage of our young men through College and University courses to enter the learned professions, medicine, law and theology, and almost no thought was given to the great majority who for some reason could not go on with a University course. It was considered somewhat of a disgrace if one failed to reach one of these goals. It mattered little what the earning power was or the efficiency of his service to mankind. The less fortunate boy who fell by the wayside and donning his overalls went to work at some industrial occupation and earned subsequently \$25.00 a week, was looked on with disfavor by the young man in the gentler walks who found difficulty in making \$12.00 a week. The increased earning power of the young man in overalls represented a higher degree of intelligence and efficiency of service, but at that time, and in some places even at this time, that aspect was not the important one.

Education had not to do with efficiency so much as it had to do with position. The measure was the status in society, not the contribution to social welfare and to the well being of the state.

Scientific and industrial development has wrought a great change in our civilization—so great a change that it is with difficulty that our educational theories and practices have kept pace and demonstrated their values under the changed conditions. And yet these changes in scientific and industrial development have come about through applications of these very educational theories which we sometimes affect to disparage. The development of the individual has gone on until it has been so apparent that this development ought to be applied towards the accomplishment of something for the general good, that in the application we have lost sight of the centuries of development of latent power that was only awaiting a suitable outlet. The responsibility upon us is to furnish a suitable outlet for this so called efficiency.

We have almost reluctantly—and yet how gladly after all—abandoned the idea that education meant the attainment of a state of mind that could contemplate the universe with a calmness, and in many cases a laziness, that separated its owner from mingling with the “common crowd.” We have abandoned this for the larger idea that education is a process that is capable of indefinite expansion and development terminated only by death itself; that it means a continuous reconstruction of our experience with the object of making us socialised individuals contributing to the enlightenment and the comfort of our fellows. This view of education taken apart entirely from the narrow view point of instruction accounts for the marvellous power that is now ascribed to it and which makes us feel that through education all things are possible. We recognize that it quickens our energy and intelligence, that it induces and develops efficiency, and that it establishes habits of moral action.

The philosophy of the Eighteenth Century was to make the individual free, to remove him from the thralldom of church and state as they existed in that century, but it was the Nineteenth Century that was to indicate how that freedom could best be used, and to set up a standard for that individual which should be a social standard developed from within the individual, not superimposed by an artificial social aggregation. This standard was truth, the intellect, or as some would call it reason, which has been aptly defined as



"glorified intelligence." We emerged into that freedom spoken of in Holy Writ. "Ye shall know the truth and the truth shall set you free."

The self sufficient individual is becoming, in the twentieth century, the socially efficient individual, for never in the history of the world has there been the effort of developing a spirit of social service as we see to-day in our country as well as in all the other democratic nations of Christendom. I need mention only a few of the many movements for civic and social betterment such as the Laymen's Movement, Playground Movement, the expansion of the Y. M. C. A., Y. W. C. A., and the development of Guilds of Civic Art.

This efficient individual measures his efficiency by what he can do to improve the social conditions of others; *the recognition of obligation and responsibility is the education that he is receiving by reason of his efficiency* and this education, as I said before, is recognized now as a process that is a part of his life, no matter what the particular occupation may be. Culture still is our standard but our view of culture has developed until still believing that education makes for culture, we recognize that it is not so much our work which determines whether or not we are cultured, as our attitude towards our work. The washer woman may possess more real culture than the president of a bank, and the village blacksmith, if there is one left, than the railroad magnate. Indeed increase in riches does not ensure increase in culture any more than are grey hairs an infallible sign of wisdom.

Efficiency is too often looked upon from the one side of individual progress or prowess. The individual side of efficiency means the fitting of the individual to pursue successfully his calling in life; that is bread and butter efficiency. But there is also to be considered to what use that success is to be put. The social side of efficiency means that he shall be a good man and a good citizen, that he shall be a contributor to the common good, thus making his contribution to the fund of educational experience from which he drew so heavily in order that he might attain his individual efficiency.

This very recognition of social obligation marks the highest point of educational excellence in a man's life. Efficiency ought to educate him to this idea of responsibility for what has been given him, and an obligation to repay with heavy interest in contribution to social welfare. I say advisedly "what has been given him" for it is one of the absurdities of modern diction to speak of self made men. I recog-



nize that such a term is used and generally by the man himself. The only excuse I can see for its use by some men is that it seems as if it were relieving the Almighty of an accusation of having erred badly. The so called "big" men (which term is too often misnamed "great") are the product of their times and their fellows; they are the resultant in a more or less mechanized world, but they too often act as if they were an "efficient cause."

Efficiency connotes action not possession. The standard is what we can do not what we have. A homely but apt illustration of this which I think will appeal to you occurred in connection with the organization of a ball team in a High School. One of the boys came to the principal and said "The boys don't want me to be catcher. I got up the team. I am captain. I own the catcher's mask. I am the only one who has a catcher's mit and I have a five dollar chest protector. Don't you think I ought to be catcher? The principal turning towards him and looking him squarely in the face said "Can you catch?"

If efficiency in action were our standard of education as we grew older in as large a proportion as when we were younger the world would be happier and more productive. Efficiency produces and promotes independence in thought and action, a quality much in need in our world which is becoming so dependent upon large aggregations of capital which stifle competition and beget the spirit of acquiescence and obsequiousness. The exponent of such aggregations would have us adopt an educational regimen as would fit girls and boys to become docile and useful helpers in stores, factories, machine shops and offices, in fact the exponent's idea is to make money by the hands of other people. These people he hopes will be content to remain in the positions to which they have been called, and he says this with unction and sincerity quite worthy of him. His mental reservation is that he too is content to remain in his present position to which he fondly imagines that Providence called him. The kind of education that we need is that attained through efficiency, through the development of an individual's capacities in construction, production and creation, and in such a manner that instead of being absorbed in the individual and the selfish he will be enlisted in all his powers in the service that is social.

The most notable trend of modern life is the socialization of human knowledge, human activities and human relationships. This can be seen in an illustration taken from the

business world and therefore applicable in this Club. The world needed better artificial light and as you are aware the needs of the world to a very great degree condition the avenues of educational research in this practical age. The discovery of Karl von Welsbach that thorium and cerium were brilliantly incandescent when heated together was not enough to furnish the light. A mineral called monazite sand possessed the qualities necessary towards making the discovery useful and it has to be brought from Brazil and scientifically purified; ramie a China grass has to be cultivated in India and in Italy to be woven into mantels; long fibred asbestos scientifically made in Belgium forms the loop; the oxides of berillium and aluminum are used to vitrify the upper end of the mantle; and the label is painted in with uranium nitrate. The efforts of thousands of men are employed to utilize rare minerals which a few years ago were of interest only to academic science and every night millions of people are benefitted thereby.

The test is efficiency for social service and it is through that efficiency we are making and remarking our education that it may produce still greater social benefits. And even if we looked at things from the material side we can say that with the exception of electricity no science has made greater progress in the past thirty years than has the science of education, but, as I have been trying to point out, education has a wider and deeper connotation in the moral realm which as a human science differentiates it from the so called natural sciences.

Lest some one here of an artistic bent of mind should think that I have dwelt upon material things to a partial exclusion of artistic let me say that the artistic must accompany or rather be a part of and glorify the material and so has a distinct part to play in education through efficiency as it is part of the efficiency.

Ruskin says:

"You may read the character of men and of nations in their creative work as in a mirror. A man may hide himself from you, or misrepresent himself to you, every other way. But he cannot in his work; there to be sure you have him to the inmost. All that he likes, all that he sees, all that he can do, his affections, his perseverance, his impatience, his clumsiness, his cleverness, everything is there. If the work is a cobweb, you know it was made by a spider; if a honeycomb, by a bee; a worm cast its thrown up by a worm; a nest wreathed

by a bird; and a house built by a man, worthily if he is worthy, and ignobly if he is ignoble."

Efficiency is not shown alone by the production of masterpieces that are delightful to the eye, but also by the same masterly handling of the every day objects that have to do with our lives. It was Reinach I think who said that if all the productions of Greek architecture, sculpture and painting had vanished, the evidence of utensils and household vessels would convince us of the fine artistic feeling of this highly gifted people. Efficiency ought to develop an education that would go far towards breaking down that artificial wall which some of us are helping to erect between the fine and the useful arts. Here again it is not the work but the attitude and the interest and the training through these, that makes for excellence and distinction.

Let me emphasize in closing, that, as members of the Canadian Club, the obligation is upon us, the responsibility is ours to develop the individual to efficiency and then that this efficient individual may feel his obligation to make his contribution to social happiness and well being, to be a "soldier of the common good" as Russell puts it.

Let me leave with you the thought that efficiency does not always show itself in concrete and tangible form but there is an efficiency which is of the individual himself, in his inner life, which makes life to him a joy and which gives him inspiration and motivation in the carrying out of the problems of life. This element of desire, of imagination, of inspiration apart entirely from the reproduction in tangible form is what we might well call the idea, and the danger in a so called practical age is that we shall neglect the idea for the substantial element and so become a nation of imitators instead of a nation of idealists. The artisan can easily be trained and can always be bought, but the true artist needs careful development and is a product of time and culture. There is a want, a desire in most of us that cannot, I hope, be satisfied with these material elements. Possession of these do not make for the soul satisfaction unless that soul is an earthly production—and if it is, then it is not worth having, for life in its full sense cannot be comprehended by it.

Kipling in one of his later and less known poems has given us a picture at which I hope you will look many times, for it will repay you with new beauties, new thoughts, and new suggestions as you look deeper into it. It has a particular

*nothing*



application to what I have been trying to bring before you to-night.

As Adam lay a-dreaming beneath the Apple Tree,  
The Angel of the Earth came down, and offered *Earth* in fee.

But Adam did not need it,  
Nor the plough he would not speed it,  
Singing:—"Earth and Water, Air and Fire,  
What more can mortal man desire?"  
(The Apple Tree's in bud.)

As Adam lay a-dreaming beneath the Apple Tree,  
The Angel of the Waters offered all the *Seas* in fee.

But Adam would not take 'em,  
Nor the ships he wouldn't make 'em,  
Singing:—"Water, Earth and Air and Fire,  
What more can mortal man desire?"  
(The Apple Tree's in leaf.)

As Adam lay a-dreaming beneath the Apple Tree,  
The Angel of the Air he offered all the *Air* in fee.

But Adam did not crave it,  
Nor the voyage, he wouldn't brave it,  
Singing:—"Air and Water, Earth and Fire,  
What more can mortal man desire?"  
(The Apple Tree's in bloom.)

As Adam lay a-dreaming beneath the Apple Tree,  
The Angel of the fire rose up and not a word said he.

But he wished a fire and made it,  
And in Adam's heart he laid it,  
Singing:—"Fire, Fire, burning Fire,  
Stand up and reach your heart's desire!"  
(The Apple Blossom's set.)

As Adam was a-working outside of Eden-Wall,  
He used the Earth, he used the *Seas*, he used the *Air* and *All*;  
And out of the black disaster

He arose to be the master  
Of Earth and Water, Air and Fire,  
But never reached his heart's desire!  
(The Apple Tree's out down!)

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# LIST OF MEMBERS

1909-10

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## A

Anderson, Wallace.  
Atkinson, J. E.  
Allen, Thomas.  
Agar, Chas. J.  
Anthes, L. L.  
Adams, Dr. J. Frank.  
Abbs, R. J.  
Alexander, Dr. W. H.  
Ames, A. E.  
Alexander, W. Murray.  
Anderson, George.  
Auden, Henry W.  
Aikins, Dr. H. W.  
Allan, A. A.  
Adams, Dr. E. Herbert  
Asling, Herbert M.  
Austin, J. A.  
Allan, W. A.  
Amiriaux Wm. L.  
Anderson, W. J.  
Amyot, Dr. Jno. A.  
Allan, Rev. Jas.  
Abbs, A. E.  
Atherton, Jas. W.  
Armour, E. N.  
Anderson, W. J. L.  
Andrew, R. B.  
Auld, A. R.  
Anderson, Dr. H. N.  
Allan, A. P.  
Ashenhurst, Alex.  
Alderson, W. H.  
Armstrong, Byron E.  
Ausman, H. W.  
Annandale, A. W.

Anglin, R. W.  
Archibald, J. W.  
Aspden, T. Fred.  
Armstrong, Rev. W. L.  
Allen, H. G.  
Allen, G. B.  
Adamson, Agar.

## B

Baird, W. A.  
Burke, Edmund.  
Brown, Newton H.  
Brown, C. A. B.  
Barrett, W. W.  
Bone, Jno. R.  
Baker, J. Chas.  
Bilger, W. F.  
Brigden, Geo.  
Brown, E. P.  
Bull, W. P.  
Baxter, D. W.  
Burns, Alex. N.  
Bilton, Thos.  
Bradshaw, Thos.  
Balton, Norman E.  
Brown, Richard.  
Blachford, Chas. E.  
Blachford, Howard C.  
Blachford, Frank E.  
Breckenridge, E. A.  
Barr, Walter J.  
Baldwin, L. H.  
Baker, R. L.  
Brent, W. C.  
Black, R. G.  
Beatty, J. W.

- Bell-Smith, F. M.  
Beer, G. F.  
Boyd, Geo.  
Brown, E. B.  
Bollard, Arthur,  
Ball, Geo. B.  
Beemer, Dr. N. H.  
Binnie, J. L.  
Brownlee, A. E.  
Blain, Hugh.  
Bolus, Walter Jno.  
Begg, Geo. M.  
Brooks, W.  
Breckenridge, Jas. C.  
Brown, F. N. W.  
Bruce, Dr. Herbert A.  
Banfield, Wm. H.  
Ballantyne, Rev. Prof. Jas.  
Baillie, Frank W.  
Baillie, Jas. W.  
Bredin, Mark.  
Brown, Dr. W. N.  
Beaumont, G. F.  
Blackburn, A. R.  
Black, S. W.  
Brown, W. Evatt.  
Briggs, A. W.  
Boyd, Valentine.  
Brown, Wm. Greenwood.  
Bertram, Melville.  
Bucke, Wm.  
Barron, Geo.  
Blachford, A. W.  
Beamish, Jno. R.  
Bowman, A. A.  
Burns, Wm. Geo.  
Beaty, J. G.  
Begg, E. A.  
Barker, R. J. W.  
Balm, Henry.  
Baird, H. N.  
Bond, C. H. A.  
Baker, W. H.  
Barber, Wm. T.  
Briggs, T. E.  
Bain, Wm. A.  
Black, J. C.  
Barker, H. W.  
Bongard, Chas W.  
Bremner, Jno. A.  
Baulch, S. Fred.  
Bryan, Geo. M.  
Beck, H. T.  
Black, Wm.  
Blogg, A. E.  
Bowes, J. L.  
Brown, Rev. T. Crawford.  
Baldwin, Wm. E. D.  
Brown, B. R.  
Beaupre, Eugene L.  
Boulter, Geo. Edwin.  
Bell, Andrew Jas.  
Burnett, Geo. G.  
Bruce, Lt.-Col.  
Burfoot, Geo.  
Beatty, Hy. A. (M.B.)  
Bach, W. G.  
Bowman, W. M.  
Bender, C. B.  
Beard, M. D.  
Brown, Dr. Price.  
Bland, Thos.  
Biggar, E. B.  
Bishop, C. H.  
Beckerstaff, A. R.  
Blacklock, S. C.  
Black, Dr. Wm. A.  
Burns, Jas. A.  
Biggs, Richard A.  
Bowden, Sidney.  
Blachford, C. A.  
Burruss, Grayson.  
Bole, W. W.  
Burns, D. H.  
Beatty, S. G.  
Bracken, Paul.  
Barker, A. B.  
Beecher, P. A.



Britnell, Ed.  
 Beaumont, Jos.  
 Braithwaite, E. E.  
 Belfrey, F. E.  
 Booth, Prof. H. V.  
 Bonny, Walter D.  
 Bell, J. R.  
 Brock, Ivor E.  
 Batton, Henry.  
 Briscoe, F. A.  
 Beck, J. J.  
 Banford, Rev. John.  
 Butt, Harold A.

## C

Campbell, E. T.  
 Cumberland, Barlow.  
 Cooper, Jno. A.  
 Caswell, E. S.  
 Carnahan, W. J. A.  
 Campbell, Geo. C.  
 Clark, Dr. Harold.  
 Culverhouse, E.  
 Cody, Archdeacon.  
 Chapman, W. F.  
 Cleaver, Rev. Dr.  
 Clark, Herbert A.  
 Clark, Dr. E. Day.  
 Carrick, Jno.  
 Clarke, R. J.  
 Carder, M. D.  
 Catto, Chas. J.  
 Corcoran, J. W.  
 Capp, Thos. W.  
 Creighton, Rev. W. B.  
 Campbell, Alex. M.  
 Coombs, Fred. J.  
 Churchill, Fred. W.  
 Clarke, Fred. G.  
 Christie, R. J.  
 Coulter, J. A.  
 Coleman, R. H.  
 Crabbe, J. J.

Christie, F. W.  
 Carlyle, David.  
 Craig, William.  
 Colquhoun, A. H. U.  
 Crean, Gordon C.  
 Clarke, J. Murray.  
 Croft, William.  
 Crane, Samuel.  
 Chaffee, H. F.  
 Cameron, Rev. C. J.  
 Cook, Dr. Geo. E.  
 Caven, Dr. Jas. G.  
 Cox, Hon. Geo. A.  
 Cowan, William.  
 Carruthers, George.  
 Cook, Christopher.  
 Clarke, G. M.  
 Cork, G. E.  
 Clendennan, Dr. Geo. W.  
 Copeland, R. J.  
 Copeland, C. M.  
 Chatterson, A. E.  
 Crichton, R. A.  
 Campbell, Jno. L.  
 Cossland, E. F.  
 Cottrelle, G. R.  
 Collins, J. R.  
 Cambie, Chas.  
 Clarke, E. Roy.  
 Carley, David L.  
 Candee, C. N.  
 Christie, T.  
 Cockburn, Rev. E.  
 Cox, A. H.  
 Crowther, W. C.  
 Croft, Wm. H.  
 Connolly, Jos. B.  
 Campbell, A. H.  
 Chipman, Willis.  
 Craick, Wm. A.  
 Creighton, Jno.  
 Calbeck, Franklin Chas.  
 Coleman, Clayton.  
 Carruthers, Adam.

Crews, H. C.  
 Clark, W. J.  
 Coon, S. B.  
 Clarke, W. F.  
 Chapin, A. S.  
 Carrie, W. N.  
 Clarke, W. J.  
 Corry, Chas. D.  
 Charlton, Hon. Wm. A.  
 Cassidy, E.  
 Copper, J. E.  
 Chambers, Dr. J. S.  
 Chamberlain, Dr. W. P.  
 Cotton, Dr. J. M.  
 Clarke, J. Russell.  
 Catto, Jas. A.  
 Corliet, J. B.  
 Cummings, C. C.  
 Coutts, G. B.  
 Clare, Dr. Harvey.  
 Colgrave, Chas. E.  
 Clarke, J.  
 Cummings, Rutherford.  
 Cummer, Dr. W. E.  
 Charlewood, C. B.  
 Cooper, Rev. W. B.  
 Coleman, A. B.  
 Chamber, E. C. G.  
 Clements, A. G.  
 Cameron, W. A.  
 Cherrie, J. D.  
 Coombs, J. W.  
 Cameron, Geo.  
 Clelland, Dr. F. A.  
 Creighton, C. D.  
 Crosley, Dr. G. W.

## D

Dilworth, R. J.  
 Douglas, W. A.  
 Daniel, C. D.  
 Davis, B. N.  
 Dunstan, K. J.

Dineen, W. F.  
 Duncan, E. J. B.  
 Denison, Shirley.  
 Davis, W. J.  
 Donogh J. Ormsby.  
 Du Vernet, E. E. A.  
 Duncan, Rev. J. M.  
 Doherty, W. K.  
 Davidson, N. F.  
 Douglas, S. J.  
 Daniel, F. C.  
 Davies, Robt. H.  
 Deacon, F. H.  
 Dent, Chas. R.  
 Davies, Dr. T. Alex.  
 Dick, Jno.  
 Denison, Col. Geo. T.  
 Dingman, H. J.  
 Dow, Wm. J.  
 Davies, E. S.  
 Darling, Frank.  
 Donovan, A. E.  
 Duggan, Thos. W.  
 Duncan, Dr. Jno. Thos.  
 Donaldson, A. G.  
 Davidson, W. G.  
 Dewart, H. H.  
 Deacon, Geo. P.  
 Daspard, W. H.  
 Duffett, Walter G.  
 Duffill, Jas.  
 Dunning, Geo. G.  
 Davis, Hon. E. J.  
 Dykes, Philip.  
 Dowsley, Dr. G. W. Oghline.  
 Dingman, R. G.  
 Dancy, Arthur H.  
 Dancy, R. C.  
 Davidson, Rev. McB.  
 Davies, Berham M.  
 Duggan, R. B.  
 Davies, C. A.  
 De Witt, Prof. Norman W.  
 De Witt, Hiram N.

Davies, Thos.  
 Dry, W. F.  
 Dixon, W. J.

## E

Embree, L. E.  
 Ellis, P. W.  
 Ellis, J. F.  
 Edmonds, C. E.  
 Ewan, Jno. A.  
 Eby, H. D.  
 Eby, J. F.  
 Eby, Wm. P.  
 Evans, H. Pollman.  
 Eaton, Dr. Horace.  
 Eddis, W. C.  
 Eckardt, A. J. H.  
 Eaton, R. Y.  
 Ellis, Jas. A.  
 Evans, F. P.  
 Eckardt, H. P.  
 Eaton, R. W.  
 Evans, Walter B.  
 Ellis, R. Y.  
 Eaton, J. C.  
 Elliott, G. L.  
 Eckardt, Arthur E.  
 Ellis, Dr. Arthur W.  
 Easson, Robt. H.  
 Elliott, Thos.  
 Ellis, W. G.  
 Elliott, W. F.  
 Emslie, B. L.  
 Elliott, Dr. J. H.  
 Ecclestone, H. W.  
 Elliott, Dr. Alex.  
 Elgie, R. B.  
 Edmonds, W. L.  
 Emery, Horace. R.  
 Earle, T. R.  
 Evans, Wm. Joseph.  
 Evans, Ernest.  
 Evans-Lewis, Chas.  
 Eckardt, H. D.

## F

Fisher, A. B.  
 Flavelle, J. W.  
 Fraser, Rev. R. Douglas.  
 Follett, J. H.  
 Fenton, Wilson.  
 Fraser, W. J.  
 Fisher, Dr. Edward.  
 Fox, W. C.  
 Fleming, F. A.  
 Findley, Thos.  
 Fairburn, Rhys. D.  
 Frost, Harold R.  
 Fraser Jno. A.  
 Foulds, Archibald.  
 File, Lorne K.  
 Forster, Ernest L. C.  
 Fox, Rev. E. T.  
 Farewell, F. L.  
 Fleming, C. W.  
 Fraser, E. D.  
 Fitzgerald, F. W. G.  
 Fraleigh, Dr. A. J.  
 Ferguson, J. G.  
 Fraser, Geo. W.  
 Flaws, A. Lorne.  
 Fielding, Edward.  
 Foy, Frank C.  
 Falconer, W. G.  
 Fountain, Wm.  
 Fraser, J. C.  
 Forster, J. W. L.  
 Foulds, Archibald, Jr.  
 Fairly, Irving S.  
 Field, Fred. Wm.  
 Falconbridge, Jno. D.  
 Findlay, Jno. A.  
 Fletcher, A. G.  
 Fisher, Allan B.  
 Falconer, Robt. A., D.D., LL.D.  
 Fisher, Robt. C.  
 Fleming, A. Grant.  
 Fox, E. Carey.



Ford, W. H.  
 Fitzpatrick, Alfred.  
 Forword, T. W.  
 Fisher, H. F.  
 Frankish, Dr. E. R.  
 Frankish, T. B.  
 Fullerton, J. A.  
 Fallis, Rev. R. J.  
 Farmer, P. P.  
 Farr, H. Y.  
 Fraser, Jno. A.  
 Fisher, J. W.  
 Findlay, William.

## G

George, W. K.  
 Gregg, A. H.  
 Gooderham, H. F.  
 Gilmour, Dr. J. T.  
 Gunn, Andrew.  
 Gooderham, Henry.  
 Gibbard, Geo. E.  
 Gale, Geo. C.  
 Gibbons, J. J.  
 Gibson, Dand H.  
 Glazebrook, A. J.  
 Grand, James.  
 Grand, Percy F.  
 Gundy, J. H.  
 Gillespie, Walter.  
 Greig, E. R.  
 Greig, Robt.  
 Gagnier, Harold.  
 George, James.  
 Gunther, E. F.  
 Gzowski, C. S.  
 Gartshore, Jno. J.  
 Gundy, W. P.  
 Gunther, R. E.  
 Griffin, Watson.  
 Gray, Frank M.  
 Gilmour, Dr. Chas. H.  
 Gooderham, Geo. H.  
 Gemmel, W. M.  
 Gzowski, C. S., Jr.  
 Gage, W. J.  
 Galbraith, D. G. M.  
 Gray, G. Howard.  
 Galbraith, Thos.  
 Goforth, W. F.  
 Gibson, R. E.  
 Gibson, R. L.  
 Gordon, Dr. A. R.  
 Gordon, H. D. L.  
 Gilverson, A. E.  
 Gow, Walter.  
 Gibson, Thos.  
 Gibson, S. L.  
 Gillooly, C. J.  
 Godfrey, J. M.  
 Grabwin, K. F. A.  
 Goldsmith, Dr. Perry.  
 Greig, W. J.  
 Gandier, Rev. Alfred.  
 Gray, Robt. A. L.  
 Grant, Wm. H.  
 Gamble, Capt. Killaly.  
 Gibson, T. W.  
 Gladman, J. Geo.  
 Gemmel, L. A.  
 Gifford, Jas. Robt.  
 Gregory, W. D.  
 Gilchrist, Archibald.  
 Gabel, A. M.  
 Graham, W. M.  
 Gillies, Duncan B.  
 Grassick, Forbes C.  
 Garside, Wm.  
 Greenshields, G. A.  
 Gilbert, Geo. A. E.  
 Gibson, Thos. Alex.  
 Glendenning, Geo.  
 Gibson, Theron.  
 Gray, F. H.  
 Grant, E. G.  
 Glasgow, R. P.  
 Gouinlock, Geo.  
 Gould, John.

## H

- Hart, Dr. J. S.  
 Hutchinson, Austin.  
 Hathaway, E. J.  
 Haddow, Rev. R.  
 Hynes, J. P.  
 Howell, D. J.  
 Horton, E. E.  
 Huestis, A. E.  
 Howell, G. A.  
 Hopkins, J. Castell.  
 Houston, Wm.  
 Huestis, A. M.  
 Hales, Jas.  
 Howard, S. H.  
 Howarth, C. E.  
 Hobberlin, A. M.  
 Henderson, G. E.  
 Henderson, David.  
 Harcourt, R. B.  
 Hetherington, J. A.  
 Heebner, Chas. F.  
 Hetherington, W. J.  
 Hackborn, E. G.  
 Hamilton, W. A.  
 Holden, J. B.  
 Hooper, H.  
 Hillman, H. P. L.  
 Hamiton, R. C.  
 Hunter, Dr. Jno.  
 Hodgins, Frank E.  
 Harwood, H. S.  
 Hughes, Jas. L.  
 Harcourt, F. W.  
 Howland, Peleg.  
 Hall, Arthur.  
 Haig, D. C.  
 Hoidge, W. H.  
 Hobbs, Jno. W.  
 Hunter, Horace F.  
 Husband, Cameron.  
 Hay, Chas. Mc.D.  
 Henderson, Dr. V. E.  
 Hambly, Geo. W.  
 Hillock, C. W.  
 Haworth, Geo. F.  
 Hanna, Hon. W. J.  
 Howell, Thos.  
 Hayes, F. B.  
 Hedley, James.  
 Humphrey, F. W.  
 Hall, J. Herbert.  
 Hedley, Jno. M.  
 Herbeson, Rev. Robt.  
 Hewertson, H. C.  
 Heaven, W. J.  
 Housser, Jno. H.  
 Hillock, Jno. F.  
 Hodge, J. C.  
 Haley Jno. S.  
 Henderson, S.  
 Hutton, Prof. M.  
 Howland, Geo.  
 Hall, Jno. E.  
 Hoidge, J. R.  
 Hocken, H. C.  
 Hatch, Arthur E.  
 Hopkinson, Jno. A.  
 Hammond, M. O.  
 Hewitt, Arthur.  
 Henderson, O. B.  
 Holmes, Robt.  
 Hunter, R. G.  
 Hunter, W. D.  
 Hagyard, Chas.  
 Hunt, Dr. Henry.  
 Hodgson, E. G.  
 Hopkins, C. F.  
 Hall, W. H.  
 Harris, Rev. Elmore.  
 Hillary, Norman.  
 Horwood, J. C. B.  
 Hutchinson, O. A.  
 Hough, E. W.  
 How, F. W.  
 Henderson, Percy E.  
 Hoops, Howard C.

Hart, Percy.  
 Horton, Harry G.  
 Hopper, L. R.  
 Harris, Jas.  
 Haney, M. J.  
 Hoyles, Hugh L.  
 Henderson, Robt. B.  
 Hopper, F. G.  
 Harding, David.  
 Hezzelwood, O.  
 Herriman, Dr. Wm. C.  
 Hart, R. Wylie.  
 Hay, A. M.  
 Hunter, A. W.  
 Hambly, H. T.  
 Hines, W. A.  
 Hearn, E. J.  
 Hawes, R.  
 Hague, F. A.  
 Hughes, J. G.  
 Hassard, Dr. W. E.  
 Harvey, W. C.  
 Henderson, T. A.  
 Harlow, Geo. M.

## I

Irish, Mark H.  
 Irving, Geo. T.  
 Irving, T. C., Jr.  
 Inrig, Wm.  
 Irvine, Wm. J.  
 Ivey, P. D.  
 Irvine, Robt. Norman.  
 Imrie, John M.

## J

Jones, Col. C. S.  
 James, C. C.  
 Jaffray, W. G.  
 Jemmett, F. G.  
 Jeffrey, A. H.  
 Joselin, E. J.

Johnson, A. S.  
 Jewell, Harry.  
 Jaffray, Hon. Robt.  
 Jarvis, Fred. C.  
 James, Thos. B.  
 Jordan, Dr. Geo. G.  
 Johnston, R. L.  
 Jakeway, H. W.  
 Jull, Thos. Worthington.  
 Jenking, Ernest J.  
 Jones, Hon. L. Melvin.  
 James, Eben.  
 Jones, F. L. C.  
 Jamieson, Jas. B.  
 Jennings, P. H. J.  
 Jackman, Jno.  
 Jardine, F. S.  
 Jephcott, W. C.  
 Jarvis, J. B.  
 Jackson, H. R.  
 Jones, Sidney.  
 Johnson, Dr. Arthur J.  
 Jarvis H. C.  
 Johnson, J. R.  
 Jordan, Dr. A. R.  
 Jury, J. H. H.

## K

Kingston, Geo. A.  
 King, Dr. E. E.  
 Keys, D. R.  
 Kantel, E. A.  
 Kennedy, Dr. C. A.  
 Keough, Thos. H.  
 Kynoch, James.  
 Kyle, J. Fergus.  
 Kylie, Edward J.  
 Keefer, Major Wm. Napier.  
 Kertland, A. H. R.  
 Kirpatrick, Prof. T. B.  
 Kilgour, D. E.  
 Kirby, R. G.  
 Kemp, Wm. A.



Kennedy, Frank.  
 Kerr, J. H. S.  
 Keast, Walter.  
 Kinnear, Thos.  
 Keirstead, Prof. E. M.  
 Kent, Jno. A.  
 Keys, Norman A.  
 Keating, E. H.  
 Kerr, Hon. J. K.  
 Kay, Jno. B.  
 Kerr, Frank W.  
 Kettlewell, W. C.  
 Kirkland, W. S.  
 King, J. W.  
 Keeler, Percy A.  
 Kerr, A. B.  
 Krigbaum, L. A.  
 King, F. C.

## L

Lucas, Joseph.  
 Lee, Geo. H. D.  
 Long, Albert E.  
 Lang, Prof. A. E.  
 Langlois, Herbert.  
 Langlois, W. H.  
 Langton, W. A.  
 Lockhart, R. R.  
 Lalor, Jno. M.  
 Long, W. E.  
 Laidlaw, Jno. B.  
 Love, Spencer.  
 Lailey, Chas. E.  
 Le Mesurier, G. G.  
 Laidlaw, W. C.  
 Lawson, J. F.  
 Lewis, R. T.  
 Langmuir, A. D.  
 Lee, W. Cecil.  
 Littlejohn, J. E. B.  
 Lennox, Dr. Chas. W.  
 Lind, W. J.  
 Lailey, W. H.

Lugsdin, L. J.  
 Lukes, Lewis.  
 Lacey, J. C. T.  
 Lindsey, G. G. S.  
 Langstaff, J. Mills.  
 Leonard, Chas. J.  
 Lawson, Ernest H.  
 Laird, Alexander.  
 Loftus, Jno. T.  
 Larkin, C. A.  
 Larkin, Harley W.  
 Lee, W. T. J.  
 Lucas, Hon. I. B.  
 Luke, Frank E.  
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## M

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Moyle, David.

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Mix, Thos. M.  
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Mathison, Robt.  
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Mandell, H. N.  
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Urquhart, Thos.  
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Van Norman, C. C.  
Von Zeliski, Paul.  
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